

The
**ROSICRUCIAN
MAGAZINE**

*Rays From
The
Rose Cross*



FEATURES



The Threads of Life

The Double Self

Challenge of Perfect Nutrition



OCTOBER

1943



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By Max Heindel

The 24 Lessons in this unusual book are among the last writings of Max Heindel, authorized messenger of "the mysterious Order of Rosicrucians, founded in the thirteenth century with the object of throwing occult light upon the misunderstood Christian Religion." Its teachings, therefore, are part of the wealth of true esoteric Christianity.

This Book Should Be Read by Thinkers

Whether or Not Affiliated with Organized Religion

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THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

June 1913

MRS. MAX HEINDEL, *Editor*

October

1943

VOLUME 35

NO. 10



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Subscription in the United States, \$2.00 a year. All other countries, \$2.25. *Special Rate:* 2 years in United States, \$3:50; other countries \$4.00. U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religions there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist*, or a *Professional Medium*, *Palmist*, or *Astrologer*. Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia (Temple of Healing) to help all who have applied for healing.

Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—

The Rosicrucian Fellowship Oceanside, Calif., U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

A People Without Vision Perish



HE cosmos comprises the entire universe which includes all forms of creation combined in one grand system, every part of which is regulated, directed, and guided by natural processes devised by the Creator of the whole tremendous scheme. These processes are termed cosmic laws, which laws are invariable in their action; and so great is the importance of each law that were a single one to fail for a moment in fulfilling its ordained destiny, the entire universe would be plunged into chaos.

During the process of evolution, as necessity demanded, many of these laws have been made known to man, such as the law of attraction and repulsion, the law of gravity, the law of mobility and inertia, the law of polarity, of periodicity, contraction and expansion, alternating cycles, and many others too numerous to mention in one short treatise.

At the present time we are living in a fast changing world. Accordingly many heretofore unknown or partially known laws are being brought to the attention of man in order that he may be better able to understand and meet conditions when encountered by him. It is therefore imperative at this time that each individual become familiar with the laws of rebirth and cause and effect. To many these laws are not entirely unknown, but to the masses they are so new as to be almost startling; and therefore they are not readily accepted. To all those individuals who are beginning to think about life—what it is, why people are

born, why they exist for a short time, then die, where they have gone, why some are intelligent, many almost dumb; why some suffer from privation, sickness, and apparently unsurmountable difficulties, while others seem to have very few hardships. Why? Why? Why? is the question continually presenting itself to their searching minds.

It is to this awakened class that the laws of rebirth and cause and effect must be made known; for their questions must be answered, and answered intelligently as they will no longer tolerate evasions. If there is a solution to all of these perplexities, what is it?

The answer is rebirth and the law of cause and effect. But what do you mean by rebirth and cause and effect,

and how do these laws answer all these enigmas pertaining to life, is at once asked. In order to answer these questions,

one should first understand the nature and action of the two laws; and we shall begin with the law of rebirth. This law carries on a process of slow, unwavering, persistent development throughout myriads of years by means of repeated embodiments in forms of increasing efficiency whereby all in time are brought to a degree of development inconceivable to our present immature understanding. Each individual is at the present time the sum of all his or her past endeavors. Earth life is a school of experience which we all attend day after day. Its lessons are the happenings which are continually taking place in our immediate environ-

ment, and each happening contains a particular lesson which we must learn in order to progress. Most of these lessons are presented to us as individuals, but some come to us in a class with many others who happen to need the same lesson at the same particular time. How well we learn these lessons from day to day determines where we shall find ourselves tomorrow. No unjust fate decides these matters for us. This we must remember: that in order to progress, we must master each problem when it is presented, and no one, however willing he or she may be, can perform our work for us. When a lesson is once learned that knowledge becomes our own and is a valuable asset in future lives (days in life's school).

In the past we have passed through an animal-like stage of existence (note that we said animal-like and not just animal), and too many have not totally emerged from that condition as yet.

IDENTITY OF SELF AND SPIRIT Such individuals think of themselves as the physical bodies which they from life to life inhabit. The sooner we learn to identify *self* as the *spirit* which inhabits the material body, the sooner we shall begin to understand the enigma of life, to realize that there is no death of the real self, and that the things which *appear* to die are only being changed in form and appearance, and generally, though not always, in location. For instance: even the physical body does not die. The particles composing it simply separate and return to their original elements—but they are still imbued with life and have another mission to perform. Between earth lives, the spirit, the true self, exists far out in space in quite another region and environment commonly designated as the heaven world, where it assimilates the essence of the experiences encountered in its past earth life before returning for another day in its earth school.

It certainly is not reasonable to expect

any logical, thinking man or woman to believe that a just and loving Creator would ever require the same virtues to be exemplified by each of the millions of human beings whom He has created, endowed with widely varying capabilities, and placed in all sorts of circumstances without regard to any apparent rule or reason, and then judge each of them by the same standard of righteousness, rewarding some for living an honorable, upright life when they could not have well done otherwise, and committing others who never had a chance to learn right from wrong, to a place of everlasting torment.

Small wonder that many have come to say that they can no longer accept such an explanation to the mystery of life and death. And yet their reason tells them that there surely must be some solution to it all, and therefore they refuse to accept the old admonition that it is useless to try to understand the mysteries of God for they are past all mortal comprehension. But be it known that there are a considerable number of men

and women in the world today who have come to know that nothing is beyond the comprehension of man when he has fitted himself to receive it. And in their search for truth these pioneer thinkers have discovered that the twin laws of rebirth and cause and effect solve this tremendous mystery, most effectively harmonizing the conception of a just and loving Creator with conditions as we find them in the world.

Moreover, they have discovered that by understanding these laws, and working in harmony with them, they have found the way to emancipation from their present undesirable environment, as well as the way of procedure whereby they may attain to any degree of development, no matter how imperfect they may be at the present time. For they see at once that what they are, what they have, where they are placed

in life, all of their qualities both good and bad are the result of their own past actions in former lives, for the law of cause and effect they realize is in reality a great cosmic force intelligently directed to control the working out of the causes and resultant effects of all things pertaining to their past and present thoughts, words, deeds and actions.

Furthermore, they realize that the law of itself neither rewards nor punishes; it is simply an intelligent cosmic force which guides unerringly all other laws productive of certain effects along the lines of their respective causation. For all causes set into action, unless compensated with satisfactory effects during the life of the individual who produced them, will follow the reincarnating individual spirit and reach it in subsequent lives until a perfect harmony between cause and effect is fully established.

Thus the man or woman who thinks, discovers almost at once that the action produced by the law of cause and effect is either good or bad according to the motive which produced it; and in consequence thereof is working out results in either pleasure or pain for the real man, the spirit. Be it remembered that it is the spirit that senses or feels all things; the localized physical organs being merely the instruments of the spirit whereby it contacts all outside conditions.

During every conscious waking moment of the life of each individual this law of cause and effect is working for good or evil, according to man's own actions or reactions. The individual who thinks little and obeys all sorts of impulses usually piles up more bad debts of destiny than good ones. Until one begins to pay some attention to the fact that his every thought, word, deed, and action is either bringing good or evil to him, he usually drifts more or less carelessly along, feeling that so long as he

can get away with things, or that no one knows just what he really is doing, it does not matter; but right here is where he makes his big mistake. Cosmic law never slumbers, neither does it sleep; its record for good or evil is *constantly* being made and unerringly kept whether the individual is aware of it or not.

When once man realizes that his own past acts are the determinators of his present condition and that the law of cause and effect simply keeps the record and marks the time for the harvesting of that which he has sown, then he will be more reconciled to his lot in life and will seek more readily to learn life's lessons instead of bemoaning his lack of certain faculties or desired fortunes,

PAST or spiritual attainments,
 DETERMINES all of which he shall most
 FUTURE certainly have in time, if
 he works faithfully to acquire them. Man's physical body, his mental faculties, his material accumulations, his spiritual attainments are all the result of his own persistent endeavors. Excellence along any particular lines denotes hard, faithful work directed toward that specific attainment. Capable business men, financiers, philosophers, educators, artists, musicians, singers, et cetera, are not just highly favored children of the Creator. Somewhere, sometime, every one of them has worked hard for all that he or she now possesses.

Just exactly where or when the vision comes to an individual of possibilities which may be made to materialize into realities, one often does not know; nevertheless the vision lingers, and new ideas present themselves to the mind as to the necessary procedure. Opportunity passes by only the laggards, the unawakened ones. The pioneers, however, the leaders of civilization, who are alert and searching for the new, the untried, the supposedly impossible, grasp their opportunities when presented and use them to illumine the next forward step on the path of progress.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Shining Threads of Life

By MARGARET THORPE



O trace the shining threads of life through the four kingdoms: mineral, plant, animal, and man, is our aim. This thread of God's life joins all things and "doth all unite." All things are in reality products of one God, each manifesting differently in its own field. One can see the thread of beauty that runs through each separate kingdom if he looks with "eyes that see."

The plant kingdom is the easiest one in which to behold life and beauty. The great loveliness of a flower is similar to the scintillating flash of a diamond; it is also similar to the loving and beautiful devotion in the eyes of a dog for its master; and again is similar to the happy smile of a child for his parents. Looking around with the eyes of the spirit, one can see beauty everywhere. Follow it through the plant kingdom. The great purpose of the flower is to show God to us—to enlighten us as to His love, purity, and beauty. Flowers are a moral benefit to man, an inspiration to the artist and poet, a panacea to the sick and bereaved, a glory to the bride. They are here for a great purpose. Man develops varieties and helps the plant kingdom along in its evolution. He also opens up by his work spiritual avenues in himself. No lover of flowers could

be very bad. The immutable law of God connects man and plant.

There is a healing influence in many plants. Some herbs and leaves have wonderful healing properties. A pine tree may be a healing influence to some. Life in Nature appeals greatly to man. Particularly in summertime is there a great exodus to the woods and waters. The renewing and recreating power of Nature needs no explanation. Man receives benefit or he would not go to Nature for restoration.

Wordsworth was a great lover of Nature, he tramped the fields and mountains to commune with her and to get her message of love to transmit to poetry lovers. He let Nature flow through him. He was near to God and touched the Oversoul. The message of the flowers was received by him and transmitted to man for their uplift. His mystic soul was always open to the hidden and more beautiful aspects of Nature. In him one can see the close alliance of Man, Nature, and God.

There are many writers, artists, and poets who see the light and catch temporary glimpses of the glory in Nature and record it for man's benefit. Many have told of this thread of beauty that runs through everything. It is in this world shining through all things.

Burbank made great improvements in the plant kingdom. That work is still going on. There were many new developments made by the late Dr. George Washington Carver. We see new colors in roses and carnations. The improvement in the plant kingdom is obvious. Improved fruits, vegetables, grains, and flowers are all around us, benefiting mankind.

Can we not also see these links of unity and beauty in movies like "Fantasia" and "Bambi"? Can we not recognize the ethereal beauty of such plays on the screen? The appeal may seem to be chiefly to children, but box office receipts reveal that the general public responds with open minds and soft hearts to this thread of love and beauty showing the kinship of all life.

The animal kingdom, just a step above the plant kingdom, even more clearly portrays this thread of love and beauty. Man is very closely united to the animal kingdom through service, beauty, and mutual co-operation. One can notice more humane treatment of and care for animals. Man's growing recognition of the unity of all life is shown by the founding and maintenance of organizations like the Societies for the Prevention of Cruelty to Animals. Domestic pets and other animals are receiving much better treatment and more scientific care than ever before. Man is lifting himself, as well as the animal, by his good treatment and hastening the day of liberation for Christ.

Love for animals is genuine and true as this story will show. A small boy of my acquaintance—Jack by name—had several dogs that he loved dearly and cared for very carefully every day. His mother and father were having financial difficulties and could barely provide enough food for their family. They announced to Jack one day that his dogs would have to be given away because they no longer were able to feed them. Jack said nothing, but embraced his dogs. When dinner time came, Jack's

plate was filled with simple food though there was nothing for the dogs. Jack barely touched his food and later slipped his plate outside for his dogs. Each day he fed these dogs and went without dinner himself. Then the parents saw the light. They knew that they must keep and feed those dogs. They did. Jack grew up to be a noted veterinarian. His love for his pets had been put to the test, and he had not failed them. So the thread of love and beauty is ever present, drawing us all closer together.

Very good work is being done to help dogs along on their evolutionary journey. Frank X. Tolbert in an article entitled, "Devil-Dog School," in the May 1943 issue of *The Leatherneck*, the U.S.M.C. Journal, tells us many interesting facts about the training of Doberman Pinschers by Marines for first aid, combat duty, sentry, messenger, and scouting work. They can aid the wounded. These dogs can break up a machine gun nest in the jungle. They learn quickly to understand commands. They are very intelligent and show unusual aptitude for learning. The dogs are drilled, disciplined and trained for special duties. A certain man handles the same dog at all times. "Even if you are wounded you shouldn't call to one of the first-aid dogs. If he is near you, he will see you or smell you. These first aid dogs require the most training. Sentry dogs are less ferocious than combat dogs."

The men in the Marines who train these dogs or have charge of this work are men experienced in handling or training dogs. Boxers, Shepherds, and some other breeds beside Doberman Pinschers are also trained at the great Devil-Dog School at New River, N.C.

This intensive training in such close contact with man develops the dog's higher sensibilities and helps him to begin to think. To prove this I quote Max Heindel in *The Rosicrucian Cosmo-Conception*:

"Yet we know some animals think,

but they are the highest domesticated animals which have come in close touch with man for generations and have thus developed a faculty not possessed by other animals, which have not had that advantage. This is on the same principle that a highly charged wire will 'induce' a weaker current of electricity in a wire brought close to it; or that a man of strong morals will arouse a like tendency in a weaker nature, while one morally weak will be overthrown if brought within the influence of evil characters. All we do, say, or are reflects itself in our surroundings. This is why the highest domestic animals think. They are the highest of their kind, almost on the point of individualization and man's thought vibrations have induced in them a similar activity of a lower order. With the exceptions noted, the animal kingdom has not acquired the faculty of thought."

Plant, animal, and man are all on that grand evolutionary scale—all are going upward together. They all help each other consciously and unconsciously. It was so decreed by the Hierarchies of Evolution. We only rise higher as we serve.

How have minerals any shining thread of life in them? They are lowest of the four kingdoms in the scale of evolution. "Life in a diamond, a piece of steel, coal or copper!" you say; "how can the shining thread be there?" Have you not seen fire come from steel, coal, copper, or a diamond? "Our God is a consuming fire," we recall. Every life wave comes from God and has within it a measure of His great life though it may be only a spark. Man's part is to develop the minerals, make them more beautiful by change and use. The beautiful silver vase, the symmetrical suspension bridge are proofs of man's ability to help this kingdom evolve.

"When a stone is broken it does not feel; . . . but the Spirit of the Earth feels, because it is the Earth's desire body that permeates the stone."

The mineral is inert because it has no finer vehicles. It responds to impacts, without consciousness, yet it is advancing all the same by its apparently simple experiences. Man plays a very great part in the mineral kingdom, so do plants and animals to a lesser extent. Unity binds all kingdoms as links do each other in a chain.

What is man's place in this grand scheme of life, love, and beauty? He holds the highest place in the four kingdoms. To him is given dominion. He is only a little lower than the angels. The waking consciousness of man, together with his brain development makes him an overlord of creation. All that is great, beautiful, and good on this earth is the result of his using his inspiration or rather his close connection with God power. And conversely, all on this earth that is not beautiful and good is also man's responsibility. He has been endowed with free will to do good or evil.

There are millions of uncounted threads of love and beauty that can be traced to man. Look at the Grand Coulee Dam made by great engineers, using and developing the mineral kingdom for the everlasting benefit of man. Man's mind and heart were at work when he created a blood bank for others whose lives were saved by this method. Across the waters to wounded comrades goes this blood plasma which has been instrumental in saving life. God is working through doctors, nurses, civilians, to heal and to save. This is one shining thread uniting man to man.

Any leader has responsibility, so has man more responsibility than any others in the four kingdoms. It is man's job to see that all kingdoms are developed; that they rise as high and as quickly as possible. No one must be a shirker; each must carry a part of this great world load. Working together with God and His Creative Hierarchies in the scheme of Evolution is no mean accomplishment. The line must be kept invulnerable against the negative forces. Light,

love, beauty, and service are paramount. They must be kept before the mind of man because there must be no slacking in this everlasting work for improvement of the four kingdoms. A conscious worker of the human kingdom is infinitely more valuable than others since he can accomplish so much more and knows what it is all about.

One of the greatest advances made by man is his change in religion and acceptance of newer, more advanced ideas. The Rosicrucian Fellowship Teachings form one of the great avenues of light and uplift through which enlightened men and women are pouring streamers of great light, rivers of countless strength and balm upon a war-weary world. Look around you and see the other great avenues having just a little different approach. Truth is many sided, hence man is now working through uncounted new roads to open up realms of hope and bliss for all. Advanced men are here now and doing a very stupendous work in the world's history. They are playing their parts well. It is a hard and gruelling game, but a vastly satisfactory one. Light shines, beauty gleams, love heals many along life's way.

This work is more potent than most, even though it goes on in great silence, almost unknown and unperceived by the world. What a great thing it is! How powerful! How uplifting! The thread becomes very strong and glistening and beautiful as we view it from this angle of man's accomplishment. The bars will never go down. This thread of love, life, and beauty will always be the strongest. Attributes of God have very great power of continuance and never do they fail. So man's place in evolution is a glorious one if he uses it fully and rightfully. He cannot fail and will not. The lifeline holds. The strands of gold in the rope of life are always unbreakable. Man will win in the age-long struggle because he is God's agent and offspring.

Look around, awake, see the light and bars of strength that encircle the earth and protect us. There is no reason to fear that the line of light will not hold, for "God is light," and God cannot fail. Nor can man when he realizes whose lines he is holding, whose work he is doing, and where it is carrying him and others whom he is lifting up.

Of all the shining threads noticed in any kingdom, service is the highest. The horse serves his master throughout the years of his usefulness with uncomplaining fidelity. No matter how heavy his load, he still carries it. Service is certainly rendered by this animal and by hosts of other creatures, including beings of other life waves. Rosicrucian students, at least, are familiar with the service of gnomes, sylphs, salamanders, and other sub-human beings. Man gives service to his family, his country, or humanity in general. The plant kingdom serves well, as fruit trees attest. The lowly cotton plant is giving its fibers to clothe the world, its seed to feed animals, its oil to help man. The mineral kingdom also serves. The many uses of coal and iron furnish an example.

We take all this service of the Creative Hierarchies in charge of all four kingdoms as a matter of course, with never a thought of its possible cessation. Can you imagine God ever getting tired of sending out His love and care? Can you imagine the Christ grumbling about His heavy load because some did not care? Can you imagine a world teacher giving up his great commission because the going was rather rough? The greatest of all servers is the most constant and uncomplaining one. The golden light which none can see with his earthly eyes is only made by loving-service rendered over a long period of years. This thread is the chief one in that rope of life, it is the cable that will never break nor give way. Man, angel, sub- and super-human beings all serve at the command of the Greatest Server of all.

Duty

By OSCAR RUFERT



ETYMOLOGICALLY, duty is that which is owed or due. Duty is thought of, as to one's family, neighbors, to the community, and to one's country. These are duties we all recognize, but to the occult student duty means more. In order to throw further light on this question let us look at the problem of the purpose of life. The purpose of life has been defined as experience. Stated without further qualification this is inaccurate. If such were the case, then the harlot, the murderer, the kidnaper, and all criminals would be fulfilling the purpose of life, whereas we know that in choosing such experience they are all going squarely contrary to the divine will and purpose. Max Heindel says that "spirits incarnate only to gain experience, . . . to overcome the lower self and attain self-mastery."

The whole object, end, and aim of life, therefore, is to promote spiritual growth. And let me hasten to add that this does not mean the development of psychic powers. To devote one's entire attention to psychic development without due effort toward other more basic qualities is to court insanity. Spiritual growth means first, last, and all the time the building of character and the development of self-control. Nor do we have to be able to flit about consciously as invisible helpers in order to be making spiritual growth. "It is often a mistake to devote one's entire attention to the study of metaphysical and occult or spiritual subjects unless one's life work is that of a teacher of such subjects. That idea is a relic of the medieval days when the highest ideal of lead-

ing the spiritual life, or seeking spiritual development, was to withdraw into a monastery or convent."

Christ said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and great commandment and the second is like unto it: Thou shalt love thy neighbor as thyself." Also He said, "The kingdom of God is within you." From the foregoing, duty may be divided into three classes: duty to God, duty to our fellow men, and duty to ourselves.

For aeons of time on this planet before the coming of man the rule of life was the survival of the fittest, and in this present materialistic commercial age the rule almost seems to be the survival of the crookedest, but the whitening dawn of the new era is upon us and in the future the rule will be the survival of the noblest. Although we now take care of the weak, the disabled, and the otherwise unfit, life is still a battle for survival. Yet notwithstanding its pain, suffering, and disillusionment, still it is a good battle, leaving us better for having engaged in it; its victories are good victories and its rewards are worth the winning.

Yes, life is a struggle and we need to know something of the magnitude and of the nature of the task confronting us. The road winds uphill all the way. There is no drifting, no coasting, no free wheeling up this most difficult of all ways. Every inch of the way requires the application of energy and honest effort. Still we always have solid ground beneath our feet and we can trust absolutely that it will ultimately lead us to the goal we long to gain.

As one authority states it, "The pro-

NOTE: An address given in the Pro-Ecclesia at Headquarters.

cess of self-purification is not the work of a moment, nor of a few months but of years—nay, a series of lives. The later a man begins the living of a higher life, the longer must be his period of probation for he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal. The more strenuous one's efforts and the brighter the results of his work, the nearer he comes to the threshold. If his aspiration is genuine, a settled conviction and not the mere sentimental flash of a moment, he transfers from one body to another the determination which finally leads him to the attainment of his desire."

It is sometimes difficult to distinguish between real duties and imaginary duties. We are inclined to do a number of things for the sake of the world's opinion and these are often needless and a waste of time. "Real duties are those which when performed give us strength and ability to take the next step." One rule we can safely follow is to do the duty that lies nearest. We will not go wrong if we stick to this rule. One quality we should all try to develop is poise. "Poise is not stoical indifference to pleasure or pain but a rising above them. Poise is control, the ability to hold steady and not be moved." An example is a highly sensitized compass which responds quickly to every magnetic wave but when displaced always returns and settles on the N Point.

Another quality we should cultivate is that of co-operation. This does not mean we should try to take on the duties of another. To co-operate is to aid as an equal.

Of course everyone's spiritual growth depends on no personality but his own, but it is important that we learn to work with others and carry on our own work in such a way as to help others where possible and in turn be helped by their efforts. As an unknown poet has it:

"We can't play alone in the game of life,
We are dependent, my friend, upon others;
We cannot get by in the struggle and strife,
Except for the help of our brothers;
Whatever we plan or whatever we do,
Whatever we give of the best of us
Is meant to include our fellowmen, too,
And add to the joy of the rest of us.

"Whatever we vision, whatever we dream,
Be we lowly or lofty of station,
Whatever our idea, invention or scheme,
We are working for all of creation.
God's running this world and His vast universe,
And blesses the worst and the best of us,
And the gifts He has made to divinely disperse,
Are not only for you but the rest of us.

"We may call it by this name or call it by that,
Teamwork or plain co-operation,
Together we stand, by ourselves we fall flat;
Together, my friend, we're the nation.
Whatever we do or whatever we plan,
We can't stand alone, e'en the best of us,
But must share of our gifts with our good fellow man,
For we're only a part of the rest of us."

It was Jenkins Lloyd Jones who said: "If there is one thing more pernicious than segregated vice it is segregated virtue. The boulevards are responsible for the alleys." In the Gospels we read: "For John came neither eating nor

drinking, and they say, He hath a devil. The Son of Man came eating and drinking and they say: Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners." He was never afraid of pain, that immortal Spirit of Light, nor did He seek His followers along the boulevards among the well groomed with clean hands and swallow tail coats. He sought and found his followers among the humble fisher folk with soiled clothing and work-worn hands.

The Christ knew that the possibilities of human improvements are inconceivably great. There is, for example, the Gospel narrative of the Christ and Mary Magdalene, out of whom He is reputed to have cast seven devils. From that time onward Mary Magdalene became His most devoted follower, the last to leave the Cross after the Crucifixion and the first at the tomb on the Resurrection morn. And what followed? You all know the story. The Risen Christ vouchsafed to Mary Magdalene the first sight of His resurrected face.

It is our duty to try at all times to control our thoughts, for thoughts are a great power for good or ill. The power of thought was known in ancient times and is mentioned in the Bible. In Jeremiah 6:19 we read: "Hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts because they have not hearkened unto my words, nor unto my law but have rejected it." I will quote further from a modern authority on thought: "Every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself—coalescing we might term it—with an elemental; that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence, a creature of the minds, begetting for a longer or a shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active beneficent power,

an evil one as a malefic demon. And so man is continually peopling his current in space with a world of his own crowded with the offspring of his fancies, desires, impulses and passions, a current which reacts upon any sensitive or nervous organization that comes in contact with it in proportion to its dynamic intensity."

Now to quote again, from another source: "Every one of us is more or less an outer expression of the thoughts of the community, but each of us has the power to make himself so positive to his own avenue of thought and to let the higher thoughts so flow through him that the thoughts of the community will have very little effect. If we take the word sinner to mean one who fails to do the very highest and best for his own personal development, then to the extent that we let ourselves float negatively in the community thoughts, and let them manifest through us, we are really responsible. It is just as though a great flood were sweeping through the place where we were, and although we were perfectly able to swim, were conscious of our power, and had at our disposal apparatus by which we could save life, yet we refused to use it and instead permitted ourselves to be swept on to destruction with the rest. This is an exact picture for we will be swept away unless we use the powers we are conscious of having, not only to save ourselves but also to throw out life rafts or positive thoughts to which all who will listen can cling. In helping others we must always do the best we can, but when we find that our efforts are not really helping them, that is, when we find that they refuse our help and go right on with whatever it is they are doing, then the law comes to us in the form of saying, 'You must save yourself.'"

We have a duty to ourselves just as much as to anyone else and if we persist in trying to help one who will not be helped, we must inevitably be drawn

into the vortex ourselves and partake of his destiny. It is like trying to save one who is drowning. It is our duty to do all we can, but if the one we are trying to save persistently fights us and tries to drown us instead of permitting us to help him, then it is wise and best to let go of him.

The greatest harm we can do either to our own selves or to the community is to let this flood of community thought sweep us away, for we are then deliberately turning our backs on all the helps which have been given to us. We are not responsible for either our enemies or our friends but absolutely for ourselves. Yet our duty to ourselves is to be positive to the right, to seek with all our power to express the Light and Love and Truth of Divinity in our lives, in our acts, and where the occasion permits, in our words. Having done this, we are not responsible for the results, for the great Law gives everyone his opportunity and when he refuses to take that opportunity, the Law lets him learn through bitter experience. Therefore our best help to humanity is to live our own life in as true and pure and perfect a way as possible, for this is fulfilling our duty and if we neglect it we are retarding the public good.

The Elder Brothers teach that for them "duty is stronger than friendship or even love. It is the indestructible cement that has held together for so many millenniums the scattered custodians of nature's grand secrets." The right road may be hard to follow; that doesn't prove its direction is wrong.

Every conscientious person knows something of the joy of craftsmanship, the satisfaction which comes from doing a good job, no matter what the job may be. Likewise we may have the satisfaction of spiritual craftsmanship if we have sufficient patience to wait for results which in the latter case are revealed much more slowly. Also if we look carefully we may learn something

of the joy of the struggle for it is not all trial and disappointment. In the Bible we read: "Rejoice in the Lord and again I say, rejoice."

It is said of Henry M. Stanley that when he was in his last illness he knew he would not recover, and one night he rose from his bed, went outside his tent and looking up into the great dome, "fretted and studded with stars," he said: "Oh, Christ, I have not loved Thee deeply or strongly enough." We might all make that confession and say, "Oh, Christ, I have not loved Thee deeply or strongly enough."

There was once a young lad who on hearing the story of the crucifixion for the first time was deeply moved, and when the man had finished the story, piped up and said, "I wish I had been there. I would have done something." And the man asked, "Why, what would you have done? You couldn't have done anything against those big, burly Roman soldiers." And the little fellow answered, "No, but if I had been there I would have run up to Him and caught Him around the feet and said, 'Jesus, I love you.'"

There was once a young man living in a town on the coast of New England. The town had a land locked harbor with a narrow and dangerous channel leading into the harbor. The young man had grown up in the town and knew the channel well and when he became of age, he made application for and was granted a pilot's license. This was before the days of wireless, and shortly after the young man received his pilot's license a slow moving vessel sent word by a faster one that it was approaching that harbor and would probably arrive at the entrance to the channel the following night and if the captain desired to make port he would send up a rocket and the pilot was to come out and pilot the ship into port. So the following night the young pilot and a couple of his friends went aboard the pilot boat to wait for the signal. While they were

waiting a strong, high wind arose and the young men without any grounds decided that no vessel would try to make port that night and so they turned in and slept. However, the captain of the vessel did decide to make port, sent up the rocket as agreed and waited for the pilot, but the pilot did not come. After a reasonable wait the captain decided to try to run the channel himself, lost his way. The vessel was wrecked and the crew were drowned.

Next morning early the young pilot's father, anxious about the fate of the vessel, went down to the dock, found no vessel there, but the pilot boat was still tied fast to the dock. He ran

aboard the boat, shook his son awake and with a voice of great sorrow said, "Boy, you have slept away good men's lives."

Now, when we look about us on a world gone mad with the forces of greed, hatred, and lust for blood, let us pray heaven with an honest fervor it may never be said of us, "Rosicrucian Probationers, you are sleeping away good men's lives." Rather let us gird ourselves and—

"Dare to be right, dare to be true,
We have a work none other can do.
Let's do it so bravely, so grandly,
so well,
Angels will hasten the story to tell."

The Consciousness of the Invisible Helper

By ANN BARKHURST

(TWO PARTS—CONCLUSION)



AT another time, however, the Probationer mentioned in the last paragraph of Part One awoke, likewise fully conscious to find himself at Mt. Ecclesia, on the Temple hill, and standing before the Temple, which was ablaze with light. He tried to approach it but was prevented by an invisible barrier. At this moment his attention was diverted by a group of people who floated by, evidently (so he thought) bent on healing work, since among them were certain Probationers whom he knew to be active in healing ministrations. All were swept along on what he describes as "a river of magnetism," and he found himself also caught up in it, and was swept northward with them to the city of V—.

In transit, he observed that his companions walked and talked with their usual normal intelligence, and were all dressed in replicas of their street clothes, but that many of them were vacant-eyed

as if sleepwalking. They were not aware of their surroundings, and did not seem to realize that they were out of the body. The band of Helpers reached V— and the wide-awake Probationer found himself in a house where a middle-aged woman and young girl were waiting for them. They too had the vacant eyes of sleepwalkers, but in every other respect acted like normal human beings, but without seeming aware of being absent from the body. They manifested no surprise when the band of Helpers arrived.

The narrator of this incident says that he opened conversation with them, and asked them their names, which they told him. He decided he must try hard to remember those names; and precipitated himself into his body by the effort. Later on he did verify the names given him.

Many tales of the inner world corroborate Max Heindel's statements concerning the various magnetic tides and currents which sweep through the desire and etheric regions. These currents are

not mere physical electricity, as might at first be supposed. They are the outwelling forces of the auric envelope of the earth globe, and in the human aura, also, we find them in miniature. These "rivers of magnetism" flow in every direction around the globe, and the Invisible Helper, conscious or unconscious, navigates them, being attracted infallibly along definite lines of force, in a specific direction. As he becomes more and more "blazingly awake," as our Probationer of the above incident puts it, he discovers to his astonishment that magnetic streams seem to issue from his own consciousness, and to flow into, or along, the magnetic tides of the Desire World, as rivers pour into the ocean. In fact, we may compare these currents with the currents known to exist in the ocean itself, the Gulf Stream drift, for example, which courses through the North Atlantic, touching the British Isles and softening what would otherwise be a harsh northern climate.

In Dante's *Inferno* we read a description of two lovers in "hell"; that is, in the lower regions of the Desire World. We read that there was a sound as of a tempest-ridden sea, where the stormy blast of hell "with restless fury drives the spirits on." "As when the winter reigns, the starlings on their wings are borne abroad, so bears the tyrannous gust those evil souls. On this side and on that, above, below, it drives them." For those magnetic tides which deal so gently with the Invisible Helper, become fierce and merciless in the lower regions of Purgatory, where they are an expression of violence and passion.

Max Heindel has said that as it is the natural law to gravitate earthward in the physical body, it is the natural law to levitate in the etheric; and therefore the Invisible Helper plows through the upper reaches of the ethers like the figurehead of a ship, while hills and valleys, cities and plains, move by below him.

A story comes to us from a West Coast Probationer who relates that she found herself one morning at dawn thus levitating from the body, and floating toward the ocean, saying to herself flutteringly, "Here I go, here I go, here I go—" Then, realizing that her course was westward she thought sharply, "No, I want to go eastward, to the Temple of the Rose Cross," and immediately she arched backward like a sylph in midair, moving upward and back with extended arms on a long arc of magnetism. But already the time had come to awaken, as she knew by the strong magnetic attraction which seemed to reach out to her (by way of the Silver Cord, no doubt) from her sleeping body, and she felt herself descending to it, awakening a moment later without losing consciousness but also without understanding just how she got into the body.

It is usual for the Probationer to fancy himself alone and unobserved on these flights in the ethers, but as a matter of fact he is watched over and protected. His protectors are invisible to him because they are functioning at a higher level of consciousness than his own; and, as Max Heindel wrote, it is part of the Initiatory work to learn to "rise into higher spheres" than the etheric, after having left the physical body. One Probationer describes how she felt herself levitating, but feared she would descend into the body again, and summoned her will to "go up, and up." At once she felt—but did not see—strong hands gripping her wrists, holding her aloft.

Another incident illustrative of the transitional phase of consciousness derives from the early period of the Rosicrucian Fellowship, during Max Heindel's life time. This story illustrates the comparative inutility of the transition-phase, but will demonstrate the constant watchful care exercised by the Initiate-Teachers and the Elder Brothers over those newly-awakened on the inner planes.

A Probationer who had emigrated to America from Europe found himself awake one night in the "ethers," and was drawn as by magnetic attraction back to the town where he had lived prior to his emigration. He walked through remembered woodland paths, up and down the old streets, and actually took note of changes which had occurred since he had been away. He even observed a huge electric sign on a certain building, and what is more, he read the name and remembered it. Somewhere during his peregrinations he began to feel that he was being followed. Again and again he looked behind him but saw no one, for the reason already given, that his protector was on a higher level. After a time he found himself once more in his body, drawn thither in the natural cycle of consciousness. Time passed, and the opportunity came for him to visit his former home once more, in the flesh. Yes, the situation was as he had seen it on his nocturnal visit, electric sign and all.

Most of the fully waking experiences of the Invisible Helpers occur around midnight, or between midnight and dawn, after the restorative work on the body has been completed, as described by Max Heindel in various writings. It is probably during this dawn-cycle that the neophyte is given his own individual instruction, if he has earned it, or finds himself present in classes much like those he is accustomed to in the physical world, but where very different subjects are taught, and where the teaching is done by greatly advanced methods.

We have spoken thus far of the True-Dream Consciousness of the Invisible Helper, the Waking Consciousness, and the Sleep-walking Consciousness; but one other phase remains to be considered briefly: the ordinary dream, which, though generally confused and vague, sometimes comes through at waking with a true incident embedded in its confusion. Again it will help us to under-

stand how this happens if we deal with it under a physical analogy.

We have all had dreams in which some exterior physical happening in our immediate environment has been interjected; the blankets perhaps may slip off the bed, and we dream that we are freezing in the snow and ice of the North Pole. A cat yowls outside the window, and we dream someone is being murdered. And so on. In the same way, when the neophyte is asleep as to the body, the events of the inner world are continually bombarding his mind, and while the ordinary flesh-bound citizen may sleep through the night in total unconsciousness of these impacts, the neophyte, already sensitized by his esoteric studies, begins to awaken under them. Thus his work as an Invisible Helper may be transmitted in some grotesque dream, which, despite all its grotesquerie, nevertheless, lingers in the memory in the most haunting manner. Somehow, the neophyte *feels* that his dream, for all its confusion, *meant something*.

Confused dreams result from the lack of alignment between the desire or etheric body and the physical, the ego being, as it were, part in and part out of the body. Under such circumstances, the impressions received from the inner planes are distorted, and even the memory of a true experience tends to become blurred and indefinite. But a record kept in a spirit of scientific enquiry, for purposes of self-instruction, will help to clarify the whole field of the unconscious, and gradually, from the welter of confused dreams, certain facts will emerge, almost as if according to a pattern, the meaning of which is clear and unmistakable.

As the Probationer continues his efforts on the Path, the slow awakening, in which the higher vehicles are out of alignment with the physical, is eliminated; and he discovers more and more frequently as time goes on that his awakening in the body is immediate and

clear, even if he does not know just how he returned. It will often happen that he seems simply to open his eyes, without any lapse of consciousness at all.

As a help to spiritualizing the consciousness, *The Rosicrucian Cosmo-Conception* and other of Max Heindel's writings have given instruction on subjects and methods of meditation; while the morning and evening exercises, Concentration and Retrospection respectively, among other benefits serve to focus the consciousness at the moment of entering or leaving the body. Although meditational needs differ from individual to individual, yet there are some topics which seem to be almost universally effective. One such is the recognized metaphysical symbol for Spiritual Man, the pyramid. We do not mean the Great Pyramid of Gizeh, but a simple geometric solid. It is particularly inspiring to the mind if it is pictured as being luminous.

The mystic emblem which surmounted the tower of the Castle of the Grail in Wolfram von Eschenbach's *Parsifal*, will be found very stimulating. Von Eschenbach's Grail Castle, it will be recalled, was a Gothic castle, with the Grail Shrine enclosed in its interior chambers. The castle was fitted out in almost oriental splendor, while the entire structure was magically luminous, ablaze with many lights. Celestial archi-

tects had drawn up the plans for the building, and the building materials likewise came from celestial sources. The floor of the Temple was of onyx, the ceiling sapphire, set with jewels in place of the stars of heaven, while above the great structure rose a tall spire or tower, at the summit of which was a Ruby, the Ruby being surmounted by a Crystal Cross.

In taking this tower, with its emblem of the Ruby surmounted by a Crystal Cross, for meditation, we bear in mind the words of Max Heindel:

"The church steeple is very broad at the bottom, but gradually it narrows more and more until at the top it is just a point with the cross above it. So it is also with the path of holiness; at the beginning there are many things which we may permit ourselves, but as we advance, one after another of these digressions must be done away with, and we must devote ourselves more and more exclusively to the service of holiness. At last there comes a point where this path is as sharp as the razor's edge, and we can then only grasp at the cross; but when we have attained that point, when we can climb this narrowest of all paths, then we are also fitted to follow Christ into the beyond and serve there as we have served here."

(*Finis*)

Spirit of Wings

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By RUTH ST. DENIS

*In this hour of quietness
I am looking now from above.
I pause and consider
The vast areas of the soul
That appear above the clouds.
The outward view should be as the inner,
Calm and glorious,
The spirit finding its wings.*

*On earth I help to build wings
They fly the earthly airs,
But the ultimate wisdom
Is in the soul's wings
Which never drop death
Nor fail of their strength
In the limitless airs of the Kingdom.*

The Double Self

By KATHARINE HILLWOOD POOR

(IN TWO PARTS—PART ONE)



Y name is Philip Grasien and at the time the incidents occurred that I am about to relate, I lived in Los Angeles, California, in an apartment on one of the principal resident boulevards of the city. I was thirty years old, junior partner in a firm of architects whose business and prospects were excellent and to whose prosperity I had contributed a full share in both work and money.

I am six feet in height, medium fair coloring, smooth face, grey eyes, erect carriage. Have never smoked nor used alcohol to any extent, and have always been credited with an unusually clear mind and much mental poise. Have always preferred to spend my leisure time in study of various kinds, rather than in social intercourse and have accumulated a considerable library of philosophic and economic titles.

One morning in early September I left my apartment to walk to my office according to my custom. After walking briskly along for some distance I noticed a few feet in front of me a figure which seemed familiar yet somehow I could not at first place him. This man was walking at about my own pace, was my height, dressed in gray tweed much like my own. As I closely observed him in greater detail it was borne in upon me that he was in appearance from his hat to his shoes an exact replica of myself.

This was a most astounding conclusion and involuntarily I slowed a bit in walking. The man in front did the same, and all along the way the same distance—say twelve feet—was kept between us. I was too amazed for further

action and when my office was reached the man in front entered the door ahead of me; when I followed close after him he was not to be seen nor could I find him anywhere in the building which I searched as thoroughly as I could. The thought of this man was with me throughout the busy day but I did not see him, nor could I understand the mystery of his appearance.

Next morning when I started on my walk down town I saw again in front of me this replica of myself. By this time I was considerably roused to solve the puzzle and resolved to accost the man. Hastening my pace in order to speak to him he hastened his; I almost ran and still he remained the same distance in front. I called to him as loudly as I could without attracting the notice of the passers-by, but he took no notice. When the office was reached he disappeared as before.

This procedure continued for several weeks and try as I would I could never get nearer to him than the twelve feet that had from the first separated us. And nowhere save on this morning walk to my office did he appear to me. The affair seemed inexplicable but some inner sense made me sure that in time I would understand. I am perhaps of a somewhat solitary nature and have never been one to confide much in others: something kept me from mentioning this strange affair to anyone. I seemed to have a "hunch" that it would come to a head before long, and aside from this I had a curious feeling of expectancy that something momentous was impending. This feeling of expectancy, I should remark, antedated the appearance of my double by several months, so I could not relate it to him save as his

queer presence fitted into the whole general picture.

As time passed he began to appear more frequently: he preceded me nearly every time I walked upon the street and gradually I became so accustomed to his presence that I looked for him if he did not at once appear. Strange to say no one of my associates or acquaintances seemed to notice him at all and so far as I could judge no one else ever saw him as he accompanied me on my daily activities. One day when playing golf for a little needed exercise I found him preceding me as usual in every movement but no one mentioned the fact and apparently no one save myself was conscious of his presence. Everywhere I went now, I looked for my replica but through it all I had never been able—try as I would—to see his face. He was always, everywhere, in front of me and never turned or if he did I did not observe it.

About this time my firm with many others was competing for the construction of a huge apartment building to cost several millions, and to be built with every advanced idea incorporated as to beauty, utility, economy and service. The large ground site had already been selected and secured by those financing the enterprise, and many architects were visiting it daily and fitting their building plans to its location and proportions.

The drawing of the plans for my firm had been put into my charge and I had commenced upon this work a short time prior to the first appearance of my double. At first I had not progressed very rapidly but as the weeks passed I found I had never worked so easily, so surely and rapidly. I became conscious of a fresh influx of inspiration and power, of new and original ideas, and slowly I came to connect this enhanced working capacity with the appearance of my replica. Many times when I stopped work for the night, upon looking over what had been done during the

day, I saw therein changes, improvements, new ideas incorporated, of which I retained no conscious memory but which most certainly I and no other had put upon my drawing paper with my own pencils and tools. Gradually I came to entertain no doubt whatever that mine would be the winning design.

During this period I was in a peculiar state of mind much of the time: I would come into the office in the morning filled with the thought of my accompanying *double* and of the "nil" results of my efforts to contact him independently. Immediately upon starting my work all thought of him was erased and I became at once so engrossed in my work as to be hardly conscious of any outer conditions whatever. At night I seemed impelled to retire early, and slept profoundly without interruption until time to arise.

As I look back it seems strange, in a sense, that no notice of my abnormality—if so it may be called—was taken by anyone. Anything out of the ordinary, if noticed, was apparently attributed to my absorption in my work and no one interfered in any way with my steady progress with my design. I know that my partners watched my work unknown to me with an interest increasing almost to awe, it was so far beyond their expectations, their ideas and general knowledge of such designing, and so far exceeding all previous standards and methods, striking out into new fields with a boldness, and—yes—simplicity hitherto unused. Certainly my own astonishment was marked when I happened to consider some of the innovations included in the plans. But beyond a few natural expressions of encouragement and appreciation no comments were made by anyone.

When my design was finished well within the allotted time and I surveyed it all detail by detail, my feelings were difficult to express. Here was something which contained much quite beyond my previous knowledge and expe-

rience: features which in original idea and conception were without precedent so far as I knew architectural design; the whole if built and finished in accordance with the plans I had made, would without question establish a momentous advance in such construction. Indeed there were certain features I almost feared would never be accepted because of their striking novelty which perhaps might obscure the underlying simplicity and economy involved. I say "almost feared" although in reality I never for a moment really doubted the eventual acceptance of the design.

For several days I studied the plans item by item until at last every detail became incorporated into my own being as a part of it. During much of this time I was conscious of some influence close to me, hitherto unfelt, but which I can only describe as "fatherly," and I recall a few fugitive thoughts creeping in which tried to connect all that was happening with my constant companion who preceded me everywhere but whose face I could never see.

Finally I announced my design finished and called my partners to view and pass upon it. Several days elapsed while they studied it. It was so far out of the general line of such work that they did not become accustomed to it at once and some doubt was expressed as to its acceptance because of its outstanding departure from all precedent. When however the cost estimates showed no greater expense than an ordinary plan would carry, it was decided to submit the plans and trust to results. I of course felt no doubt whatever and perhaps my confidence was communicated to them.

The design was submitted and the next morning I went to the office *alone*: no replica of myself preceded me and during the rather long interim between the time my plans were submitted and the time of their acceptance I saw my double but once, as follows: Early one evening I sat before the fire in my liv-

ing room musing over my strange experience of the past months, when quite suddenly I sensed I was no longer alone. The light was dim and the feeling was so strong that I rose to my feet; in so doing I observed a form across from me on the other side of the fireplace rising exactly as I was doing, and I beheld the image of myself there in my own room, not quite twelve feet away this time, and quite without explanation of his presence or any knowledge on my part of his entrance into my locked rooms. After my first shock of surprise at this mystifying event I took a step forward when I was stopped in some mysterious way and my visitor spoke:

"You should be sufficiently aware of me by this time, my friend Philip, not to be surprised at my appearance. The time has come for a little closer acquaintance and recognition of the tie between us. You have already become aware that there are 'more things in Heaven and earth . . . than are dreamed of in your philosophy.' But, my brother, you must learn that even the most superficial layers of the potential possibilities of the human being, his faculties and powers, have not been plumbed, and to each one who approaches the point in his development where his acceptance of greater truth may be anticipated, comes the opportunity for an enlarged understanding and unfoldment of his latent powers. You have reached that epochal moment in a man's life where a choice is imminent; a turning point is at hand and you must prepare to bring into outer manifestation the knowledge of inner truth which is already yours, but is not yet fully coordinated with outer consciousness."

During this speech I had not moved, hardly breathed in my surprise and absorption, but every word was deeply implanted in my mind. I was, withal, conscious of an underlying sense of familiarity and of satisfying truth not explainable in words . . .

(Concluded in November)

A ROSICRUCIAN CATECHISM

Progress in the First Heaven

By EMILY W. LORTCHER

Q. What are some benefits of the First Heaven in an individual way?

A. The first heaven is a place of progression for all who have been studious, artistic, or altruistic. The student and philosopher have instant access to all the libraries of the world. The painter has endless delight in the ever-changing color combinations. He soon learns that his thought blends and shapes these colors at will. His creations glow and scintillate with a life impossible of attainment to one who works with the dull pigments of Earth. He is, as it were, painting with living, glowing materials and with a facility which fills his soul with delight.

Q. Are the same glorious opportunities afforded the musician also?

A. The musician has not here reached the place where his art will express itself to the fullest extent. The Physical World is the world of *Form*. The Desire World, where we find purgatory and the first heaven is particularly the world of *Color*; but the World of Thought, where the second and third heavens are located, is the sphere of *Tone*. Celestial music is a fact and not a mere figure of speech. Pythagoras was not romancing when he spoke of the music of the spheres, for each planet has its definite tone and together they sound the celestial symphony.

Q. Is this the source of the music we enjoy on Earth?

A. Echoes of that heavenly music reach us here in the Physical World. They are our most precious possession, even though they are as elusive as a will-o'-the-wisp, and cannot be permanently created, as can other works of art—a statue, a painting, a book. In the Physical World tone dies and van-

ishes the moment after it is born. In the first heaven these echoes are, of course, much more beautiful and have more permanency, hence there the musician hears sweeter strains than ever he did during earth life.

Q. What may the poet hope for in the first heaven, or the author?

A. The experiences of the poet are akin to those of the musician, for poetry is the soul's expression of its innermost feelings in words which are ordered according to the same laws of harmony and rhythm that govern the outpouring of the spirit in music. In addition, the poet finds a wonderful inspiration in the pictures and colors which are the chief characteristics of the Desire World. Thence he will draw the material for use in his next incarnation. In like manner does the author accumulate material and faculty.

Q. What occurs after these joys have been assimilated?

A. In time a point is reached where the result of the pain and suffering incident to purgation, together with the joy extracted from the good actions of the past life, have been built into the seed-atom of the desire body. Together these constitute what we call conscience, that impelling force which warns us against evil as productive of pain and inclines us toward good as productive of happiness and joy. Then man leaves his desire body to disintegrate, as he left his dense body and vital body. He takes with him the forces only of the seed-atom, which are to form the nucleus of future desire bodies, as it was the persistent particle of his past vehicles of feeling, and is ready to enter the second heaven.

(Reference: *Cosmo*, pages 118-129)

WESTERN WISDOM BIBLE STUDY



God Is Light



"God is light. If we walk in the light as He is in the light, we have fellowship one with another."

The above words were chosen by Max Heindel to be inscribed as the subject for meditation upon the curtain that veils the emblem of the Rose Cross in our little Chapel on Mt. Ecclesia, where we gather twice daily for worship. They are part of the first epistle general of John in which he also describes the person of Christ.

John was known as the beloved disciple of the Master and as such must have been a natural born mystic. It is perhaps chiefly on account of this that we as students of Christian Mysticism often feel drawn specially to his writings.

The words "God is light" may seem rather difficult of understanding. However, when we realize that our expressions and actions do contain our energies and powers, they therefore in this sense may be said to manifest us. Hence when God said "Let there be light" and there was light, God's creation became God in manifestation. Therefore, *God is light*, and when John penned this brief description of the nature of God he gave us an illuminating definition. Max Heindel says of it: "Each time we sink ourselves in these three words we lave in a fountain of inexhaustible depth, and each succeeding time we sound more thoroughly the divine depths and draw more closely to our Father in heaven."

The next statement, "If we walk in the light as He is in the light . . ." re-

quires deeper study for we may well ask ourselves, What light, and how can this be accomplished? As the Christian grows in devotion and adoration there is kindled in his heart a flame which sends forth its light, which in due course of time envelops the whole person. This is known as the Christ Light and as man develops it his etheric body becomes luminous, and he does indeed "walk in the light"—of the Christ Within.

The final declaration, "We have fellowship one with another," is the natural outcome of our individual growth which becomes one with the whole even as the branch becomes one with the vine. This Christ Light within the heart, symbolized on our magazine cover, is built by the fanning of our spiritual desires into a flame of light. As the flame increases by being fed the sacrifice of the lower self to the higher, the light increases in luminosity. Gradually it is woven into the golden wedding garment so necessary for us if we are to be partakers of, and workers in, His Kingdom.

Whether we realize it or not, today, by the unprecedented conditions of global war, we are being compelled to build this garment of light through the necessary sacrifices that are being forced upon us. Slowly but surely we are forgetting ourselves in consideration of others through the sorrow and suffering that has come to us, one and all. Those who are so fortunate as to have a knowledge of the Western Wisdom Teachings can better understand these things and should become better assistants to others in the manifestation of cosmic law, for knowledge brings with it responsibility, and greater opportunities for service.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease,

and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life, and in perfect accord with divine justice.

The Dragon



FEELING that some students may be interested in more definite delineations of the results of my research, I am glad to append a few notes which may help somebody else in studying these effects in the directions playing year by year and month by month upon his own nativity:

When the Moon gathers and reflects the solar light upon the earth, at her ascending Node, this borrowed light is similar in many respects to the direct ray of the Sun, and wherever the head of the Dragon falls in the signs or houses of the map, its effect upon the affairs with which it is connected will be like that of the Sun in Aries, its points of exaltation. It advances and accelerates personal matters in as great a degree as does Jupiter, the Greater Fortune of the mundane figure, and lubricates the machinery of manifestation wherever it is placed, increasing the strength of the benefic planets with which it may be aspected, and rendering less malignant the influence of the malefic planets brought under its forceful sway.

But always in opposition to this is the deadly Tail, switching the life out of every good influence within its orb of aspect, and, as it would seem, working directly against the force of the Head, in its subtle determination to

nullify its power and undo whatever the better part may succeed in doing for the native's weal. Thus is the lower nature ever warring against the higher, the Tail seeking to defy and defeat the plan of the Head. Its influence corresponds to that of Saturn, and when in conjunction with a planet, it exerts an influence of suppression and obstruction similar in effect to the chill blasts of winter under the saturnine spell of the Great Tester of the Soul.

Lilly expresses this very powerfully in the words: "I ever found the Head of the Dragon equivalent to either of the fortunes, and when joined with the evil planets, to lessen their malevolent signification; when joined with the good, to increase the good promised by them. The Tail of the Dragon I always, in my practice, found when he was joined by the evil planets, their malice, or the evil intended thereby, was doubled and trebled, or extremely augmented; and when he chanced to be in conjunction with any of the fortunes, who were significators in the nativity, or otherwise prominent, their good was thwarted, and their power lashed out of them, as it were, by the Dragon's fury."

Coulson Turnbull, a student of today, writes: "The Dragon's Head is the most sensitive spiritual point in the horoscope, and shows by location and aspect the line of the native's greatest develop-

NOTE: Reprinted from the September and October 1916 issue of this Magazine.

ment. The Dragon's Tail shows the point of the greatest limitation in the character—that which is most spiritually lacking. It is strong for darkness and evil. When aspected by the Sun, its darkness is turned to a lighter hue."

Hermes Trismegistus is quoted as saying: "The Dragon, mystically, is the 'self-willed' spirit which is externally derived into nature by 'the fall into generation.' " In view of the fact that the Moon is the zodiacal center of procreative power, it is significant that the glyph used to symbolize the Dragon's Head should be an almost perfect reproduction of the phallic design used as an emblem of the male trinity, pointing upward; while that of the Tail represents the same force directed downward.

The North, or Ascending Node—the Dragon's Head—is benevolent—a masculine, fiery force, determined that the native shall rise above the horoscope, assert his own divinity, and create his own destiny.

The South, or Descending Node, is malevolent—a feminine, watery force—determined that the native shall sin even below the level of his own nativity, and forget his humanity in the talons of destructive and consuming action. Thus is there even "war in heaven" till the dragon is crushed beneath the heel of the aspiring soul.

Let us consider briefly its mundane manifestations in the natal or progressed figure. In the First and Seventh Houses, it plays a varying but potent part. When the Head is in the First House it inclines to honor and favor, adding much to the attractiveness of the personality, and the power of the individual; but the Tail, in opposition in Seventh, will bring oppression to bear to counteract every favor; enemies and competitors to antagonize the personality; and such crosses as contentions with a partner, either business or matrimonial, as will tax to the utmost the power of the native to overcome. Saturn

is exalted in the Seventh House, and in the testing-time is a reaper of every available sheaf. On the other hand, the Head in Seventh lessens the number of enemies, and gives success in all unions and partnerships opposed by the tribulations of the Tail in First, with its losses, scandals, and lack of personal magnetism, inclining the native to a short, profitless life.

In the Second and Eighth Houses it manipulates the proposition of gain in the most tantalizing manner. If the Head is in the Second, it operates to bestow affluence, and remove all care and anxiety, increasing the possessions, and drawing to the native much wealth of legacy and gift, while the Tail in Eighth whips the gains aside through deception, and may lead to sudden or violent death. If the Dragon's position is reversed, the Head in the Eighth, and the Tail in the Second, the native's health will be promoted, and a long life assured with gifts and legacies inherited from deceased kindred, but the Tail will bring loss and damage to the estate, and much adverse fortune in finances, leading to fears, sorrows and manifold worries over matters of money and possessions. The Head will give in both cases, but the Tail will whip the life from every gain.

In the Third and Ninth Houses, the mental condition and the travels of the native are under its serpentine sway. When the Head is in the third and the Tail in the Ninth, gain through brethren, journeys, writings and publishing is assured, while the mind is quickened and educational matters are zealously followed, though the Tail sweeps away much of the faculty of faith, portends miserable voyages, and unfortunate conclusions, and inclines to curious dreams with unreliable premonitions. When the Dragon has reversed his position, his Head in the Ninth increases the faith and application to religious and spiritual matters, and is favorable to voyages, and residences in foreign parts, adding reliability to dreams and visions,

and increasing the prophetic intuition, while the Tail in Third contributes sufficient mental anxiety and trouble with brethren to keep matters interesting during the whole period of adjustment.

In the Fourth and Tenth houses, we have the affairs of the father and the mother under the sway of destiny's finger, the Head in the Fourth auguring good fortune to the mother, with a peaceful and happy early life for the native, and a likewise happy ending; while the Tail in the Tenth portends just as evil a fate to the father, and losses of position, honor and public favor to the native in the following of any chosen profession. When the Dragon is reversed, his Head in the Tenth shifts the good fortune to the father and promises the native honors, high position, and great favor of the public in all his professional undertakings, while the Tail in the Fourth robs the mother of her peace and joy, and places turmoil in both the early home and the end of life for the native, who may find his whole career shaken into confusion when malignant aspects are formed with this destructive force.

In the Fifth and Eleventh Houses, the children and friends are under the influence of this potent power, and play their part in determining the ripe debts of the individual. The Head in the Fifth frees the native from many troubles, and renders him happy, and given to pleasurable pursuits, with happy, fortunate children and much joy in all pursuits; but the Tail in the Eleventh insists upon undesirable friendships, loss of opportunities, and death to his dearest hopes and wishes. On the other hand, the Head in the Eleventh brings him meritorious friendships, and their assistance in realization of his hopes and wishes, though the Tail in the Fifth robs him of the hope of children, or destroys them if they come to him, and allows him no joy with them during their lives. He also comes to grief by over-indulgence in harmful pleasures.

In the Sixth and Twelfth, the health and happiness come up for adjustment, the Head in the Sixth promising a strong, healthy body, while the Tail in the Twelfth leads to much harassing by secret enemies, and liability to imprisonment, inclining to self-undoing. The Head in the Twelfth is very significant of gains by secret enterprises, and success in occult pursuits, though the Tail in the Sixth robs the native of all health and makes the struggle with physical disabilities long and hard hampering every activity by the frailty of the body through which the soul manifests.

These are but few of the natal indications, and it is the planetary aspects, transits and directions that determine the crises of the native's experience, and mark the ripe debts, and the method of their paying. But every one must be settled, even unto "the uttermost farthing." It is these directions that bring up the continual struggle for and against progressing, and the battles to be waged until lost or won, all along the upward climb. Watch these manifestations and see for yourself what a vital part they play in the development of human destiny. As we meet and conquer all, one by one, we must reach that goal of attainment where we can claim the promise: "He that overcometh shall inherit all things. . . . And there shall be no more curse." (Rev. 21:7; 22:3.)
—*Selected.*

Wherever the Dragon's Head falls in the signs, the effect upon affairs connected by conjunction is like that of the Sun in Aries which makes nature sing with joy; it furthers and accelerates personal matters in a most benevolent manner. On the other hand, the Dragon's Tail in the signs, if in conjunction with a planet, exerts an influence of suppression and obstruction similar in effect to the chill blasts of winter ushered in by the exaltation of Saturn in Libra.—*The Message of the Stars*, p. 596.

The Children of Libra

Birthdays, September 23 to October 23.



LIBRA is the 7th sign of the zodiac, therefore the 'natural' ruler of the 7th house of the horoscope. As the 1st house and its ruler Aries represent the personality and self interests, so, Libra its opposite, represents others, the marriage partner and all business associates, open enemies or competitors, public relations, litigation, etc. Venus, the planet of love, is the ruler of Libra. The children of Libra are very ardent in anything they do, but, like the scales which are the symbol of Libra, they change quickly in their enthusiasms, and often drop the trade, hobby, or avocation as suddenly as they began it. Not being able to settle down to something definite is one of their principal difficulties. However, this trait makes them adaptable to circumstances, and they seldom fret over reverses, but with vim and vigor set about restoring their fortunes.

Libra natives have very strong conjugal affection; the sun of their contentment rises and sets in the marriage partner, and they are ready for any sacrifice to give comforts to the members of their own families. They are tactful and kindly in disposition, willing to go to great extremes to maintain peaceable relations with those in their immediate environment.

Librans are fond of pleasures in general and have a strong leaning toward harmony, art, and music. The latter is particularly true of this year's Libra children, for Neptune, planet of divine harmony, is in Libra in mundane sextile to Jupiter. The most beneficent influence in the solar system, Jupiter, as well as the Dragon's Head, which has the genial, sunny influence of the Sun in Aries, is in the lofty, aspiring sign of Leo, which rules the heart. This will

broaden the love nature of these children and strengthen their aptitude for music and for art. Parents are urged to remember these things and give Libra children educational advantages along these lines.

An event of great importance to all natives of Libra is the change of Neptune from Virgo to Libra, which occurred October 3, 1942, and with the exception of a brief retrograde into Virgo from April 3 to August 2, 1943, it remains in Libra until 1957, or roughly 14 years. Therefore Neptune as well as the Sun will be in the natal chart of all Librans born during these 14 years, and will be transiting their Sun-sign for all other Librans of whatever year; or, as often expressed, Neptune will be in the "solar first house" of Librans until 1957. This will bring new opportunities and responsibilities.

As Neptune is the planet of divinity, a definite pressure will be felt to dominate other influences—an urge to "live the life" of higher aspiration. This means much more than the usual tact and courtesy belonging to Libra, for now Divinity "shapes our ends" in a special sense and response must be deep and genuine from both head and heart if you are to make the most of the possibilities of Neptune in this position.

If you are willing to apply the power of Neptune to self-mastery the rewards both spiritually and materially will more than repay the effort. But make no mistake, this added *power* is definitely present in your sign of Libra for 14 long years—for you to use in character-building or to let run amuck in self-pity, self-indulgence, shirking and falling short of the goal you could have attained. Free will was never more surely yours than in this respect—the choice is yours. "To the wise the way of life goeth upward."

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are*

NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.

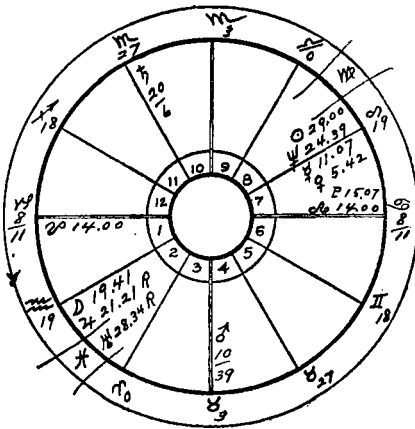
In applying be sure to give name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

JOHN B. P., Jr.

Born August 22, 1926, 5 P.M. D.S.T.

Latitude 41 N. Longitude 74 W.



A cardinal sign on the Ascendant gives zest to life; action and initiative. Capricorn rising, ruled by Saturn, has a tendency to gloominess of disposition, therefore, a sense of humor should be cultivated. Moon conjunct Jupiter gives Jupiter's optimism, generosity, and friendliness, coupled with the Moon's magnetism which will help him look on the bright side of life. Posited in the 2nd house, good earning capacity, also free spending. Uranus also in the 2nd house points to unexpected windfalls and unexpected reversals in finances. The fact that nearly all his planets are in fixed signs makes him very set in his ways, for he has only Uranus in a common sign and Pluto and Dragon's

Head and Tail in Cardinal signs to offset the fixed-sign influence.

The Sun in Leo gives a masterful nature, considerable self-control, a keen sense of honor, integrity, strong likes and dislikes, a desire to rule but not by taking a mean advantage of others. The Sun in opposition to the Moon shows the need of learning co-operation with, and concession to, the opinions of others. The square of Sun to Saturn will bring this young man many experiences through which he will gain soul-growth if he will accept them as lessons and be willing and cheerful in learning them. Mercury conjunct Venus is cheerful, companionable, and good-natured with a desire for society. Moon in Aquarius shows ability to attract many friends and become popular if he will cultivate these desirable qualities.

Mars in Taurus in the 4th house denotes a probable competence in old age, a generous nature, also a quiet persistence in gaining his ends that recognizes no defeat. The square of Mars to Venus shows the need of controlling the lower nature. His square to Mercury tends to quick-wittedness, quick temper, impulsiveness, apt to act before thinking and jump at conclusions without proper thought. It should be remembered that the square is an aspect of power and energy, which needs only proper direction into constructive channels. Mars trine the Ascendant gives

(Continued on page 478)

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.



Marine Engineer. Ship-builder

LAWRENCE B.—Born November 1, 1904, 11:55 P.M. Lat. 42 N. Long. 71 W. Four planets, Jupiter, Moon, Venus, and Uranus in fire signs, and three, Neptune, Sun, and Mercury in water signs, this young man would do well as a marine engineer, in a defense plant or in the shipyards.

Teacher. Designer

BERNICE K. H.—Born October 4, 1902, 9 P.M. Lat. 40 N. Long. 97 W. The Sun in Libra in the 5th house, Venus in the 5th in Virgo, and Mars in Leo, ruler of the 5th house, all point to teaching as a profession. Venus in Virgo shows an interest in chemistry, hygiene, and diet. Sun in the artistic sign Libra also shows ability in architecture and designing. The planets Neptune, Mercury, and Moon in watery signs favor work connected with the sea. Mars trine Uranus indicates ability along mechanical and inventive lines.

Actor. Dramatist

JOHN B.—Born May 6, 1910, 6:15 A.M. Lat. 52 N. Long. 0. Mercury, Pluto, and Jupiter in airy signs and Mercury trine Jupiter in the 5th house, shows marked ability for dramatic writing. With a background of acting this should prove practical. Would advise an intensive survey into the possibilities of greater service and better income along the lines of your present work. An active 12th house ruled by Mars, with Sun in intercepted Taurus, indicates also a work away from the public, possibly in a laboratory or in a hospital or other institution.

Radio Entertainer. Technician

LELA HELEN R.—Born August 15, 1923, 10:30 P.M. Lat. 38 N. Long. 108 W. A group of four planets in Leo indicates a career of radio entertaining. Sun in Leo gives a good voice, and Mercury sextile Jupiter good hearing. Mercury in Virgo gives dexterity to the hands and Venus, Neptune, Mars, and Sun sextile Moon and Saturn in Libra, show ability as a technician. The three planets Venus, Neptune, and Mars in the 4th house favor work in real estate, timber, mines, and oil fields.

Architect. Florist

ROBERTA M. M.—Born February 11, 1923, 8:45 P.M. Lat. 33 N. Long. 122 W. Saturn is the ruler of farmers, also of construction and his sign Capricorn on the 4th house with three planets posited there, and Saturn in the artistic sign Libra trine Sun, shows ability for architecture. The 4th house rules farms, lands, etc. We would suggest farming and flower raising. The profession and place of residence could be combined. Pluto, Jupiter, and Uranus in watery signs would favor new and original methods of irrigating.

Food Chemist. Composer

PABLO Y.—Born June 7, 1925, 4:45 P.M. Lat. 35 S. Long. 58 W. Sun and Mercury in the 6th house favor the study of food chemistry, diet, and hygiene. Mars, Pluto, Saturn, and Uranus in the watery signs show seamanship or other occupation on a ship. Combining these two occupations, steward or cook on some kind of a ship. There are also strong indications of talent for music composition: Sun and

Venus sextile Neptune, and Venus in Gemini give rhythm and poetry.

Cosmetician. Hydrotherapist

GWENDOLYN M. M.—Born March 6, 1921, about 4:15 P.M. Lat. 45 N. Long. 74 W. Venus, the planet of beauty, posited in Aries in exact conjunction with Dragon's Tail, and Mars in Aries trine Neptune in Leo, suggests a beauty operator or cosmetician. Pluto, Sun, Mercury, and Uranus in the watery signs Cancer and Pisces, strongly indicate hydrotherapy. These planets in the 7th house and Moon in the 6th show ability to handle the public, especially women.

Manager. Buyer

IOLA M.—Born June 11, 1911, about 9:45 A.M. Lat. 44 N. Long. 79 W. The Sun ruling the Ascendant Leo and posited in the 10th house, points to a government position or employment in an executive capacity. Mercury and Saturn in the 10th house in Taurus, ruled by Venus, Mercury sextile Venus, indicate capacity as store manager and buyer. Sun in Gemini, Mercury in the 10th house trine Uranus, with Jupiter in the 3rd house shows marked ability as a writer. A suggested field is articles for Trade Journals regarding novel methods in buying, selling, and managing a store where drygoods, jewelry, perfumes, etc. are sold.

Mechanic. Salesman

WALTER T. B.—Born November 14, 1898, 12:15 P.M. Lat. 39 N. Long. 75 W. Six planets in fiery signs, five being in the 10th house, would indicate capacity to succeed as a soldier, surgeon, mechanical engineer, but unless he has done some work along these lines, nearly 45 years old is rather late to begin. However, this group of planets in Sagittarius shows a love and understanding of dogs and horses. As traveling salesman for the necessities of these animals he might find interesting work.

Neptune in the 5th house and in the airy sign Gemini with Pluto and Jupiter also in airy signs—he could write original and convincing articles or advertising on subjects he understands.

Engineer. Radio. Surgeon

EDW. S. K.—Born November 22, 1927, 2:30 A.M. Lat. 42 N. Long. 88 W. With seven planets in watery signs this young man should naturally take to the sea. The Sun and Mars in Scorpio in the 2nd house indicate success as a surgeon, also give mechanical ability. Sun trine Uranus shows originality and inventiveness along electrical lines, possibly a wireless operator. The Sun trine Jupiter, a position in Government work. Venus in Libra on the Ascendant, artistic ability. He should make a choice now and plan his education accordingly.

Lawyer. Manager. Steward

ALFRED P.—Born November 28, 1908, 8 P.M. Lat. 39 N. Long. 90 W. Sun in Sagittarius trine Saturn in Aries in the 9th house conjunct Midheaven favors the study of law, sciences, etc. Cancer on the Ascendant, Venus and Mars in the 4th house, and four planets in watery signs indicate success as hotel or restaurant manager; also steward on board ship. Pluto conjunct Dragon's Head in Gemini shows ability to handle large groups of people intelligently. Could be police officer.

Machinist. Demonstrator

FRANCISCO B.—Born April 18, 1899, 12 A.M. Lat. 51 N. Long. 18 E. With Mercury, Sun, Mars, Uranus, and Saturn in fire signs and Uranus trine Mars, marked ability as a machinist is shown, also electrician. Mercury in the 3rd house conjunct Sun sextile Neptune and trine Saturn indicates salesmanship in machinery, electrical equipment, new inventions, etc. Ability to demonstrate machines is also shown.

Worth-While News



Cosmic Rays

NEW YORK April 11.—A wartime mystery of cosmic rays, the sudden and most unusual intense bombardment of London with cosmic ray "bullets," for which no satisfactory explanation has yet been advanced, has come to light.

Professor A. Duperier, physicist of the Imperial College of Science and Technology in London has just reported to "Nature," British scientific publication, that on August 12 to 16, 1942, his cosmic ray recording instrument registered a tremendous downpour of these amazing rays.

Not only the amount of the cosmic radiation was several hundred per cent greater than the usual amount, the increased cosmic ray activity lasted for a very long time, four days or over.

Says the British cosmic ray investigator: "So far as is known to me there has never before been recorded so great an increase of cosmic rays which has extended for such a length of time."

On August 17, 1941, also there was an abrupt increase in cosmic rays records, of about 30 per cent, and it lasted about two hours.

Last March, too, the London and Cheltenham instruments registered about 7 per cent more cosmic rays than are normally received daily.

These increased cosmic radiations however, appeared to be related to "magnetic storms," sudden increase of magnetic activity of the sun, rush of solar electrons to the earth and so on.

But the great bombardment of London from August 12 to 16, last fall, was something quite unprecedented. It remains a scientific riddle.

The cosmic rays which came with such fury had energy of about 6,000,000,000 electron volts, the British scientist computed.

When the non-scientific man thinks of the 110 electron volts energy used for lighting purposes, and of the 200,000 electron volts energy of deep X-ray used in cancer treatment, the significance of 6,000,000,000 electron volts becomes understandable. Yet, as cosmic rays go, even 6,000,000,000 volts is modest.

Various considerations show that the London cosmic ray bombardment cannot be accounted for by the upheavals of the sun, some trick of the measuring instrument or any other recognizable cause.

Does this mean that there was some peculiar change in the atmosphere, perhaps related to war operations? Or was some new star exploding? Or was new matter annihilated in space? It is possible that Dr. Duperier's discovery, unless it be a trick of the instrument, might really aid in solving the mystery of how cosmic rays are produced in celestial interstellar spaces.—Gobind Behari Lal, *International News Service Science Editor*.

The Cosmic Rays have been the subject of a great deal of investigation and observation by scientists in various parts of the world especially during the past decade or more. Dr. Robert Millikan of the California Institute of Technology, has perhaps gone further into the subject than anybody else. There isn't a great deal of very definite knowledge so far obtainable about the Cosmic Rays but enough has been obtained to show that they are of tremendous importance in the construction of the solar system. It is known that they come out of deep interstellar space instead of coming from the sun or fixed stars, as in the case of other kinds of rays. These cosmic rays bombard the earth with tremendous potencies more or less continuously, but the intensity varies at different times of the year. Dr. Millikan has called them the building blocks of the universe. In other words, he believes that they were used at the dawn of creation in the construction of the nebulae from which later the suns and planets have been thrown off or condensed.

Max Heindel gave no direct information about the subject. Nevertheless, reasoning from what we know about the solar system and its spiritual basis or origin, it is reasonable to suppose or assume that these Cosmic Rays from interstellar space represent the condensation of Spirit on the first stage of its

journey toward matter, that is, into electrical energy. The *Cosmo-Conception* states that space is spirit in its attenuated form while matter is crystallized space or spirit. Thus, putting the two factors together, first that Cosmic Rays come out of deep interstellar space, and second, that matter is crystallized space, it is quite easily conceivable that the Cosmic Rays may indeed be the original building blocks of the solar system. Also that they have a very large part to play in the future variations and modifications that will be developed in the eons to come.

Religion and Science May Aid Some Investment Difficulties

One of the many questions which is going to plague investors after this war is the changed panorama of values. Nearly two years ago one of the country's leading chemists said that the war was putting us four or five decades ahead in our technological development of what we would have been had there been no war.

It has become almost a commonplace in investment houses that the old rules which used to guide consultants and their clients in investments have undergone such changes that it is almost easier to wipe the slate clean and formulate another set of rules suitable to the new conditions—something far more easily said than accomplished because the old rules were the outgrowth of many years of experience. The sudden and almost catastrophic changes have not as yet given people sufficient time to study and to test trends and results of definite policies.

Roger W. Babson, recognized as one of the country's leading investment consultants, calls attention to industries which have already "arrived" and which, he feels, will be characterized by stability and will be part of the American scene for many years to come. He also speaks of another class of investments which are now in the kindergarten, but by the time our grandchildren have reached man's estate may be to the new generation what the leading industries of today are to our time.

The war, he points out, has made many industries in our country self-sustaining and prosperous while it has rendered others obsolescent.

Other nations will be trying to sell us their products, possibly in competition with our own and if we do not buy them, they are going to be hard hit, "unless the needs for reconstruction take up the slack."

He feels that "religion and science in our postwar world" may solve the difficulty. "All industries go through a life cycle and eventually become extinct. This fact calls for an informed judgment if people are to make safe investments.—S. W. in *Scottish Rite News Bulletin*.

More than thirty years ago through his various writings Max Heindel brought to the attention of the public the fact that religion, science, and art were the three most important means of human education and that their processes could not be separated without distorting one's viewpoint along whatever line he might be investigating. This for the reason that *true* religion embodies both science and art; for it teaches that each individual should lead a beautiful life in harmony with the laws of nature. And *true* science, he asserted, was artistic and religious in the highest sense, for it teaches its followers to reverence and conform to laws governing man's well-being, and explained why the religious life was conducive to health and beauty; and *true* art was as educational as science, and as uplifting in its influence as religion.

Quite true, as stated in the reprint, the war is putting us four or five decades ahead in our technological development, but it did not require the necessities of a war to open the understanding of such men as Max Heindel, Robert Millikan, Alexis Carrel, and others. However, it does seem that some sort of a calamity was necessary to awaken the masses of self-centered humanity to a realization that the time has come when the old practices with their successes and failures must be put aside in order that a newer, better age may be ushered in to take its place; an age of spiritual understanding of the laws of life which will express itself in such reverence, intelligence, and artistic idealization as will inspire mankind to transcend the sordid conditions of the past and prepare him to enter into the new-made conditions which are to prevail in the more glorious future.

Question Department



The Path of the Sun's Rays

Question:

According to the Rosicrucian Teaching, the vital body is the avenue through which the sun's rays enter the physical body; that a part of the rays, however, are first sent to the moon, and that the spleen is the entrance gate in the body for the solar forces. Now what I would like to know is, do all of the sun's rays come to us direct from the sun and moon, and is the spleen the only avenue in the physical body through which these rays enter?

Answer:

The sun's rays are transmitted to man either directly or by way of the moon, or the other planets, the latter being the physical bodies of the "Seven Spirits before the Throne." Each planet receives the light of the sun in different measure depending upon the following conditions: the proximity of the planet to the sun, the constitution of the atmosphere of the planet and the development of the beings on the planet.

Each planet and every being on that planet can absorb only a certain quantity of the sun's life force which varies according to the general stage of evolution in process there. The remainder of the force reaching the planet does not affect either the planet or the beings upon it any more than light affects one who is blind, although such a one may be entirely surrounded by the most brilliant illumination.

The spleen is the entrance gate of the sun forces which vitalize the body. In the etheric counterpart of that organ the solar energy is transmitted to vital fluid of a pale rose color. Solar energy

also enters the body with the breath. In the lungs it is transferred directly to the blood and the blood carries it to the heart and from there it follows the silver cord to the solar plexus where it blends with the force brought there from the spleen.

INFANT MORTALITY OF BOY BABIES

Question:

Can you give me some information in relation to the mortality of boy babies? Apparently boy babies start life with an average advantage in weight over the girls, but I have observed, nevertheless, that the girls seem to have a greater power of resistance with respect to the inimical influences which ravish the ranks of infants during the first years of life. This difference cannot be on account of any lack of care affecting the male infants; on the contrary, in most families the birth of a boy baby seems to be a cause for special congratulations; so there must be some other reason why this condition exists.

Answer:

As you doubtless know, each individual has a desire and vital body in addition to the dense vehicle. The vital body is the vehicle which absorbs the life force from the sun. Although the vital body of infants is still comparatively unorganized at the time of birth, the ether which is to be used for its completion is within the child's aura, ready to be assimilated; and if anyone in its immediate environment happens to be weak and anemic, he or she will draw (unconsciously) from the unasimilated store of ether of an infant much more easily than from other adults whose vital body is fully organized; and naturally he or she draws ether

more easily from a vital body that is negatively polarized, as in the body of a boy baby, than from the positively polarized ether of the vital body of the girl baby; hence in this way is the greater mortality of boy babies to be accounted for, together with many deaths not due to the cause as stated.

For this reason infants should sleep in a crib as far from the mother as she can reach, in order that her aura does not mingle with that of the child. A *weak* mother should not nurse her child, but should obtain, if possible, milk fresh and warm from a healthy well-fed cow, or better still, from a goat; for fresh milk is supercharged with the ether of the animal and therefore has a vital energy not appreciated by the chemist who makes a merely physical analysis of its chemical constituents. Another aid in prolonging the life of babies, either boys or girls, is massage of the spleen and stimulation of the splanchnic nerves, carefully and conservatively practiced. This will aid the etheric counterpart of the spleen in its activity of specializing the solar energy upon which vital processes are as dependent as the lungs are upon air.

ALL PEOPLE ON EARTH HAVE BEEN REBORN

Question:

Are all new human beings created at each birth or have all the children being born from time to time been born on earth before?

Answer:

The entrance of spirits into human bodies as constituted at the present time began in that stage of time known as the Lemurian Epoch, which was millions of years ago, and was not fully completed until the middle of the Atlantean Epoch, which immediately preceded our own Aryan Epoch, a period of time occupying many millions of years. But *since that time* there has

been no further entrance of new spirits; the door is definitely closed for the reason that we have evolved so far that those who had not reached the stage where they could manipulate a human body at that time would be too far behind us to catch up with our further development. Since that time the spirits which have been embodied in human form have been evolving by repeated rebirths so that, *without exception*, every one of the human beings now on earth has been embodied at different times and in different environments.

LEVITATION A FACT

Question:

I should like to know something more about the law of levitation, if there is such a law, which hardly seems possible, as it seems directly opposed to the law of gravitation which we all know holds all objects to the earth.

Answer:

It is quite true that levitation has been considered by most people a figment of the imagination or a superstition handed down from the alchemists of the Middle Ages. The occult student, however, knows that levitation is a fact, and that the adept who has mastered the finer forces of nature can levitate as easily as he can gravitate. The process consists in changing the polarity of the atoms of the body so as to suspend the action of the force of gravitation. To put it in another way, when one has changed his spiritual specific gravity sufficiently, he is able to levitate with perfect ease.

Although the occult student, by reason of his study, has knowledge of the operation of such a higher law, he does not possess the power to change the polarity of the atoms, as does the adept. An adept is one who has received all nine initiations of the Lesser Mysteries, also the *first* of the Four Great Initiations.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and

birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

The Challenge of Perfect Nutrition

By JAMES FRANK, A.B., N.D.
Natural Hygienist

Preparation for Good Nutrition

(THREE PARTS—PART ONE)



OOD health depends upon good nutrition, but what is good nutrition? Many believe that good nutrition involves merely a knowledge of dietetics. They believe in the partial truth "You are what you eat." They make this the basis of all of their thinking on the burning question of nutrition. With them, the subject of nutrition simmers down to variety in choice of foods (in order to get all the elements necessary to maintain body chemistry) and proper cooking or preparation of the food chosen.

The writer is not intent upon negative criticism of the role of those ardent folk who make their lives one round of fresh salads, baked potatoes, and vitamin mobilization. This is good! However, it must be stated positively and categorically that dietetics is not nutrition. Nutrition, as the Hygienist sees it, is a complex thing. A thorough study, visualization and realization of the real inner nature of nutrition will amaze anyone who undertakes it. Good nutrition involves a knowledge, first of biology, second of physiology, third of

psychology, fourth of dietetics, fifth of sociology, and most important of all, a knowledge of the spiritual laws that work in and through man, his food, and the whole scheme of things. The reader can easily see that the subject of nutrition is a fascinating one, indeed.

Seen from this largeness of viewpoint, we can readily understand the true nutritionist when he holds forth that all disease is a perversion of nutrition resulting from disturbance of the subtle working out of the life processes themselves; also that all health is normal nutrition resulting from a life wholesomely lived. Is this clear? Disturb any of the factors or forces making for good nutrition and you disturb the balance of the whole. Everything under the sun and beyond it is necessary to good nutrition. Therefore, to be a good nutritionist, especially to be a good healer, one must be *more* than a dietitian. He must be this and many more things. He must be a physiologist, a biologist, a psychologist, yes, he must be a philosopher and a minister, for the healing art is a sacred ministry. If the healing art is to be of real service

to humanity, it is not to be a job for the individual versed only in conservative cookery, or even biochemistry, though these, too, in their particular studies, are helping to bring more light from their side of this huge subject called nutrition.

A case of perverted nutrition is before us. We wish to alter it. What is to be done? Let it be understood immediately that the preparation for good nutrition in anyone is an individual matter—one of great importance. The advice must fit the case on hand and the case itself must guide the nutritionist at all times if health is to be restored to the individual.

The physical body has its great law of nutrition. Many things bear upon this great law, but when all the conditions are satisfied, the physical body blooms with health. Nutrition may be divided into assimilation and dis-assimilation of food, water, and oxygen. Given good assimilation and normal dis-assimilation of food, water, and oxygen, and we have perfect nutrition. The pabulum becomes vital structure in the body and the poisonous waste products of the body are excreted from it. "Nutrition is the digestion, absorption, assimilation, and dis-assimilation of food, water, and oxygen. It is the sum of the processes concerned in maintaining the normal condition of the cell and includes growth and repair. So long as this is adequately accomplished, the cells and the tissues which they form are able to perform their functions and to exhibit their own characteristic activities, to develop and maintain themselves."

There can be no assimilation and dis-assimilation of food, water, and oxygen, no cellular growth and repair, however, if there is not a good supply of nervous

energy (or nervous impulse) behind them. This we call Innervation. Biologically, innervation is the basis of all metabolism. If the body is enervated, there will be poor assimilation of food and excretion of the waste products—and these may endanger the life of the body itself. Let me explain that by "innervation" we refer to the constant supply of nervous energy being sent through the nervous system of man to the billions of cells in the many organs and systems of the body. Cut off innervation from any organ and you will have disease and atrophy in that organ. Without nervous power momentarily supplied to every cell in that organ, its health is impaired.

Within the human body are locked great mysteries. One of these is the body's amazing ability to take in vital solar energy from the Cosmos and store it for its own biologic use. Because it does this constantly, it is able to maintain the integrity of its nervous structure and all its other organs at all times and against tremendous handicaps. This reserve

of energy within the body explains why it can do amazing things in times of stress.

Before becoming overly elated at this marvel of our bodies, let us take warning that the individual reserve of Cosmic energy can be drained faster than its supply can be replenished from the great Reservoir. The individual can do this by his own unphysiological habits of body, mind, and soul. Pervert the body with unwholesome, denatured food; or with questionable ideas in the mind and imagination; or shake the integrity of the soul, and you pervert nutrition.

Civilized man has many perversions, all of which to a greater or lesser degree destroy his powers. Without a full head of power within himself at all

*Nor love, nor honor, wealth,
nor power,
Can give the heart a cheerful
hour
When health is lost. Be timely
wise;
With health all taste of pleasure
flies.*

—Gay.

times, he is a menace not only to himself, but to all of society. He has no right to squander his God-given powers, but should conserve his energies for greater works, one of these being to function properly as a biologic entity. Power, not pabulum, is the foundation principle of normal life. It is behind all of the life processes, cellular, organic, and otherwise. Without power we have dysfunction in place of function, round shoulders in place of square shoulders, a weak heart in place of a vital heart, and prolapsed intestines in place of perfect order in the abdominal contents.

People come to the Natural Hygienist with the idea that he can "cure" them with diet. They believe that all that is necessary for the restoration of their health is that he give them an idea as to what is good to eat so that they may regain their health. Remember, not all of these people are in the *same* state of health. In some, nutrition is mildly off-balance, in others it is almost hopelessly perverted. The condition of their blood, of the fluids of their bodies, but most of all, the condition of their reserve energies is in a bad state. Some of these serious cases do not want to change their lives in the least. And this is Nature's positive demand! These are the ones who have been told by various commercial agencies that certain foods are dynamic to restore health to the most disabled veterans of benighted living.

The Hygienist usually sets about, in consultation, to disillusion these souls about the miraculous properties of certain foods on their bodies. When he begins to state that they must do more than exercise their alimentary functions to get well, they are at first dismayed, for they had made up their minds before coming to him that (if necessary) they *would* be willing to change from a diet that helped to make them sick to a diet that would make them well. Now they discover that their problem is more

complex, in that if they want to get well they must be willing to give up many of their old habits and self-willed ways of living, and follow Nature's will. They learn that they must reform from the bottom up, first in order to recuperate the powers which they so lavishly squandered, and second in order to rebuild their flesh and blood on a newer, firmer foundation. Their first lecture from the experienced Hygienist is one on *power*, not on pabulum. They are told that without power (that is, power to digest the food they are looking forward to eating) the food can only change to poison within their own systems—good food no less than poor food.

When the layman thinks of the word *nutrition*, he usually thinks of nutriment, good nourishing things to eat. He leaves *himself* and the *state of his powers* to metabolize his food completely out of the picture. When he does not get well merely from a change in diet, he loses all faith in diet and goes back to eating everything in sight.

Let us snatch wisdom from the layman's characteristic behavior. Before even thinking of feeding a sick body, "'tis better to find out first whether any food is needed." This brings us to what has proved in the experience of the Hygienist to be the *best* Preparation for Nutrition. We refer not to a change in diet, but to Physiological Rest, commonly known as Fasting. By fasting we mean taking nothing but water into the vital economy.* In many conditions of ill-health, *fasting*, not feeding, is the indication. The bodies of most sick people are crying for rest, not for food. To feed in certain cases may even mean death. Nature knows best when it deprives certain individuals of their normal appetites. Nature seeks a restoration of nerve energy before it can resume normal nutrition. With Nature the fast provides the answer. It does this even

*(Caution: A fast should always be done under proper supervision.—EDITOR.)

in the animal kingdom. Watch it! Through fasting we too employ Nature's wonderful strategy of tissue re-normalization. By temporarily suspending digestion and assimilation, the energy which would otherwise be used in these body processes can now be used in cleansing the body of its dangerous fatigue and metabolic toxins. This process allows the body to purify itself with the little energy left in its much depleted power reservoir. It provides rest for all of the systems of the body, and an opportunity for recuperating and replenishing a new supply of vital energy. The right food taken after physiological rest is many times more a blessing!

A sick body is a tired body. A sick body is a body depleted. A sick body is a toxic body. A toxic, tired, depleted body is no place in which to put food. Food put into such a body is plainly a call for decomposition in the intestines. There it will further poison the body.

Restoration to health follows a simple sequence. However, violation of this sequence makes for frustration in the solution of the health problem. The sequence is this: first, recuperate power, *then* feed. Only with *power* can the body be reclaimed. With it, cellular structure can be repaired and organic function restored. When this is done and done properly, then and then only is the body ready for food. In other words, the power to digest food must precede even the thought of putting food into the vital economy. When the power is there, the food will not decompose. It will be readily taken up, digested, assimilated, and transformed in a subtle way into clean, new tissue and give the body a rejuvenated appearance.

By now, the reader fully understands what is meant by our title—"Preparation for Good Nutrition." There never has been and cannot be good nutrition without a full head of power in the body to work through the nervous system and supply all parts with the energy needed

to carry on function. When the subtle energies are ready, then is the proper time to begin to feed, not before! Feeding at other times is tantamount to delaying the healing process, for then the energies in the body must not only seek to restore the body to right function, they must rid the body of a bulk of unwanted food. This is a waste of time and energy for the patient, and these are *valuable things*.

Energy is expended during activity. It is recuperated during inactivity. The best way of recuperating energy is through sleep. Shakespeare says that sleep is the "balm of hurt minds." If this is so, then fasting is the "balm" of hurt bodies. For during fasting the body's tasks are enormously simplified. Drainage of poisons, restoration of chemical balance, and consequent repair are its only concern. Fasting provides not only muscular rest (physical rest, as we call it), it provides physiological rest. This takes in all of the body functions. The fast constitutes a more complete form of rest for the body and a great saving and conservation of its energies until it has had a sufficiently prolonged opportunity to absorb in its mysterious way from the Cosmic Reservoir more of that "great thing" which makes up what the Natural Hygienist calls biotic force, or life.

Once the body has replenished its own reservoir from the Greater Reservoir, it is firmly and vibrantly prepared for good nutrition. The foundation has been built and we are now ready for the superstructure.

(In our next article we will take up the important role of food in this fascinating subject of nutrition. The third and final article will deal with the higher nature of man and its role in the subject of nutrition.)

(Part Two in November)

It is a great folly not to part with your own faults, which is possible, but to try instead to escape from other people's faults, which is impossible.

—*Marcus Aurelius.*

Patients' Letters

Ohio, February 1943.
The Rosicrucian Fellowship
Oceanside, California.
Gentlemen:

Will you please accept at this time my tardy expression of gratitude for your aid and prayers on behalf of X—who was stricken with infantile paralysis last August. He is a completely healed and normal child again, playing and riding his bicycle as though he had never fallen victim to the dread palis virus. He is indeed a very lucky boy, and we, fortunate parents. We are eternally grateful to God for His great powers and for His compassion. My brother-in-law was most kind in seeking your help at the time of our trouble. Without him I should never have heard of your fine organization.

Gratefully,
—Mrs. L.M.

New Jersey, February 1943.

Dear Friends:

I am very happy to report to you that once again I am my own happy self. My thoughts have been with your good work and I know your prayers have made me well and I am as active as I have always been.

Kindly accept these five dollars as an offering of thanks for your great work to help others.

Very sincerely,
—H.A.

Ohio, January 1943.

My dear Friends:

Just a word to let you know I am feeling fine. Imagine after three or four weeks of constant pain and suffering to be relieved the very next day after writing.

I am at a loss for words to express my heartfelt gratitude for the help received. Giving praise to the Divine Physician, the Invisible Helpers, and to those of you with your untiring service I bow my head in prayer, for the blessing received here in this poor sick, bloodstained world. May our Ecclesia shine forth to all those in need of strength, I am

Yours in fellowship,
—P.H.L.

California, May 1943.

Dear Friends:

Thank you so much for your kind letter. I feel that I am improving rapidly. It really is wonderful to have my strength again, and evidently "my case" has had wide publicity as I have had several callers who seemed to stand in awe of me. They wanted the address of those who helped me make such a miraculous recovery.

Thank you again.

Sincerely,
—L.M.

Healing Dates

September ... 2—9—15—21—29

October 6—12—19—26

November 2—8—15—23—29

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in *your place of residence* points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

Verities

By DELLA ADAMS LEITNER

Time changes manners, customs, dress,
Habits of age as well as youth;
New things replace, old ways pass on,
But time can never change the truth.

The hunger of the human heart
For understanding, sympathy,
Response to kindness and to love,
These things are of eternity.

The mother love that does not fail;
The quest for life's great mystery;
The patience of the seeking mind—
Desire to rise from bondage free,

The thrill of Nature's endless charm,
The longings for the fuller life,
The faith that conquers every bar,
The hope for peace from war and strife.

Time changes, but in every age,
Above the failures and the gains,
Man's spirit in its ceaseless urge,
Finds ever changeless truth remains.

Children's Department



Sallie's Awful Day

By S. B. McINTYRE

"**M**ATTIE! Oh, Mattie!" called Mrs. Simpson, as she hastily opened her kitchen door a few inches.

"Yes, Mom!" Fifteen-year-old Mattie on the floor above, called an answer through her closed bedroom door. Then she lowered her voice, spoke a few words into the telephone receiver she held in her hand, quickly but cautiously opened her door, placed the telephone with switch left open on a small table in the hall outside, and stepped to the guard-rail on the landing above the stairs. "Is breakfast ready?"

"It'll be ready in five minutes! I'm cooking hot cakes, so be on hand to eat them while they're fresh. And Sallie! Are you washed, dressed and ready for school?"

"Yes, Mommie, and I'll be on hand, too, in five minutes," answered a tow-headed child of eight, who crouched under a small table in the far end of the lower hall out of sight of her mother.

The kitchen door closed quickly, and the small Sallie smiled wisely as she raised a telephone extension to her ear.

Mattie on the floor above, leaned far out over the banisters and suspiciously ran searching eyes over the lower hall. Seeing no one she hastily caught up the telephone receiver, re-entered her room, carefully flattened the cord against the floor, and closed the door above it.

A few minutes later the busy Mrs. Simpson silently wondered at the flushed, excited appearance of the faces of her daughters when Mattie asked

for permission to spend the evening with a school friend.

Yet as the girls calmly ate hot cakes with their usual lusty appetites, their mother asked no questions, and soon her duties of attending to the physical needs of her children caused her to forget their unusual facial expressions.

But at half past two that afternoon, when small Sallie walked dejectedly into her presence, Mrs. Simpson soon learned that she had had cause for wonder at the evidences of excitement written on the faces of her daughters during the early morning hour.

Sallie's lips quivered as she stood before the platform rocker in which her mother sat, and seriously studied Mom's face for a moment. Then she burst into a perfect storm of weeping, and threw herself into her mother's outstretched arms.

"Sallie! Sallie! Whatever is the matter? Aren't you feeling well, dear?" asked Mom, as she hugged the child to her breast, stroked the hot forehead with a cool, comforting hand, and gently swayed back and forth in the chair until Sallie's paroxysm of weeping had somewhat subsided. "Come! Tell Mother all about it!"

"It's that Mattie!" sobbed Sallie. "She's going to run away and get married and leave me all alone. And I'm too little to sleep all by myself!"

"Mattie! Run away! Get married! Nonsense, child. That couldn't be true. What put that idea into your mind?"

"It is true! I heard her over the

'phone this morning. She told Sue Anthony to meet her and Charlie Cook and Johnny Marks at Curtis' Corner at seven o'clock tonight. Then they'd all go to Tom Joneses first—you know his father marries people—and be out of town by half past seven!"

"Are you sure you heard aright, Sallie?"

"Yes, I am, 'cause Sue said, 'Here's where our elders get the surprise of their lives!' and Mattie said back, 'Won't they?' And Mommie," Sallie began to sob afresh, "I just been sick all day so I couldn't get my lessons for thinking about it. I just can't get along 'thout Mattie! I'm too little—"

"Sallie!" Mom held Sallie from her, and looked straight into the tear-filled eyes. "Where were you when you heard all this?"

Sallie tried to hide her crimsoning face in her mother's shoulder, but Mom would not permit her to. "Tell me truthfully, Sallie," she insisted.

After much shamefaced stammering and stuttering, Sallie said, "I—I—was—under—the telephone table—listening in—on Mattie."

"Was that a right thing for you to do?"

"No-o-o, but—"

"What have I told you always follows wrongdoing?"

Sallie's sobs broke out afresh: "Punishment!"

"What especial wrong did you do by your 'listening in' on Mattie?"

"Oh, Mommie—" Sallie buried her face in her mother's shoulder.

Mom held her close for a moment, then quietly said, "Curiosity in your case, Sallie, led you into breaking one of the greatest laws of good breeding—eavesdropping. Eavesdropping is so deceitful, so dishonorable that no nice girl ever stoops to it. I hope you will remember this, and never, never again eavesdrop on any one!"

"Are you going to punish me, Mommie?" Sallie sobbed out.

"No, dear. I think what you have suffered today, because of your eavesdropping, has already punished you sufficiently to fix in your memory that you must never again stoop to such a thing."

Sallie was rocked gently back and forth in her mother's arms until she had grown calm and quiet, then Mom said, "Sallie, I think you must have drawn wrong conclusions from what you overheard this morning. I feel sure that you have no real cause to fear being left alone—not for some years, anyhow. Run now and soak your eyes and face in cold water to wash away all signs of your tears. Mattie will soon be home, and she must not question you about the cause of your unhappiness. You let Dad and Mom take charge of this matter, and you just forget all about it!"

Sallie obeyed her mother as far as removing all traces of tears from her eyes and face went, but she could not forget her fears and worry. And when at seven o'clock that evening, Dad, Mom, and Sallie met Mattie and her friends before they had taken twenty steps from Curtis' Corner, Sallie broke away from her mother's restraining hand and flung herself into Mattie's arms.

"Oh, Mattie," she cried, "please, please, don't go off and leave me all alone! I'm afraid to sleep all by myself! Please, Mattie!"

The bewildered Mattie gazed at first one and then the other of the serious faces of her parents, but enlightenment did not come to her until her mother said, "Sallie overheard your telephone conversation with Sue this morning, and she's been nearly ill all day because of her fears that you were planning to elope—get married—leave her alone!"

"Oh, you silly!" Mattie gave Sallie a tiny shake. "I elope! Get married—at my age! You ought to be left all alone for stirring up such a fuss, and spoiling all our plans."

Mattie was silent for a moment, then she gave Sallie a hug and led her to her father as she said, "No, they're not all

spoiled. We must not let those plans be spoiled! Dad, will you keep Sallie with you, and visit with the others while I tell Mom something?"

Dad kept a close hold on Sallie's hand and turned to Mattie's now gaily laughing classmates, while Mattie slipped her hand through Mom's arm and hurried her away.

When they were beyond hearing of the others Mattie exclaimed, "Mom, if I tell you our plans you'll keep them secret, won't you?"

"Surely, dear, if there's nothing wrong about them."

"Oh, there's nothing wrong! The opposite, in fact. Several of our Dads will have birthdays around the last of October. And we thought that instead of our usual Hallowe'en celebrations, we'd have a surprise birthday party for all our Dads. We four have been appointed the entertainment committee, and tonight Tom Jones is letting us take his jalopy to drive to Woodland Park, and arrange for the use of the Pavilion there for Hallowe'en night. Oh, Mom, we're planning loads of fun! You won't breathe a word about it to any one, will you?"

"No, indeed, Mattie! I think you children have thought of a lovely thing to do for your fathers. It will make them all *very, very* happy." Mom turned Mattie about and hurried her back toward her friends, saying, "Dad and Sallie and I mustn't keep you all away from your work any longer."

Mattie hugged her mother ecstatically. "You're the dearest Mom!" she exclaimed.

A gale of laughter greeted Mattie and her mother as they drew near enough to Sue Anthony to hear her say, "Sallie, here comes your bride!"

Sallie began to cry as she ran into Mattie's arms. "You're not no bride, are you, Mattie? Oh, you can't be a bride and go away and leave me all alone when I'm so little!" she sobbed.

"Oh, you spoiled baby, of course

not!" Mattie hugged Sallie tightly. "Sue is just teasing you! Now you run home with Mom and Dad, and after you get in bed you hug my pillow for me till you go to sleep. I'll not be away long. And tomorrow we'll talk it all over and have such a happy day together that you'll forget all about your worries today!"

Hand in hand with Mom and Dad, Sallie marched soberly down the street. "I'll be glad when tomorrow comes," she sighed. "I don't want this awful day any more."

"It would not have been an awful day for you, dear, if you had not begun it by doing wrong," answered Mom. "In future I hope you will remember that doing right—no matter what the temptation to do otherwise—is always followed by peaceful and happy days."

To My Baby

By POPPY M. THOMPSON

My little love, somehow I think
You may not be
Young, untouched and innocent;
But old like me.

Your tiny form, so soft and new,
May be one more
Of countless temples you have known
And used before.

I think that many times I've come
To be with you
In varied guise, and endlessly
Our love renew.

Perhaps when this our earth was young
I was your son,
Or you my mother, sister, when
Atlantis shone.

Your past has made you what you are;
Your future lies
Within your baby hand, and mine,
To realize.

I shall not lose you unto Death—
We cannot 'die'.
Eternally we mount the height,
Dear, you and I.

And at the top we find our love
A little part
Of that Divine Omnipotence
That saw it start.

Echoes from Mt. Ecclesia



HE mailing department of the Fellowship work is by no means least of its activities. It is, so to speak, a giant mill into which pours a constant stream of mail. Letters from U.S. Commanders in the South Pacific, letters from students in boys' schools in West Africa, from bereaved mothers in Australia, from lonely old men high up in mountain wildernesses and from vibrant hopeful young men engaged right now in warfare—letters come from all of these, and all contain the same pulsing heart-beat: "The Rosierucian Teachings are just what I have been looking for. *What can I do to help in this great work?*" And as these letters pour into the giant mill of the Fellowship, lessons and encouraging messages in turn speed forth to the four corners of the earth, broadcasting the inspiration of our Teachings.

We are grateful for those friends and students who come to us, often from afar, bearing their gifts of rarity and beauty. Three such recently were of widely different variety but each unique. Miss Ruth Harwood, assisted by her friend and traveling companion, Mrs. Eve Lynn Marden, presented a lecture titled "The Bridge to Beauty" which was interspersed with Miss Harwood's poems and designs. Her designs are exquisite symbolic creations, many of them concerned with the spirit of man in its various stages of mystic progress, and are nationally known. "Sunward Striving," "Eternal Life," and "Divine Ray" are a few representative titles.

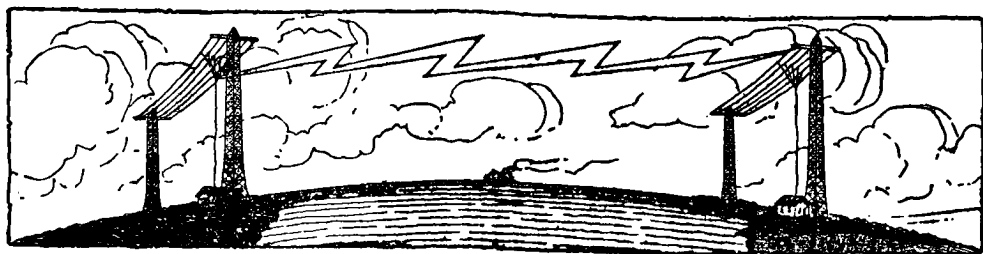
Dr. Alexander H. Morgan, world traveler, lecturer, philosopher and student of occultism, came from a recent visit to India via Mexico to the Fellowship for a stay of indeterminate length. Dr. Morgan gave an address on "The

Search for the Lost Horizon" in which he related, with much humor, how a party set out for Tibet in the Himalayas in quest of the perfect spot—a modern *Shangri-la*—for the establishment of a colony whose purpose was to work for world peace. Hardships caused by the complete lack of all modern conveniences forced the party to abandon the plans of establishing their nucleus in the Himalayas. Other lectures, one on Ancient India, another on Modern India, are scheduled for the near future.

The third was the exhibit of music boxes by Leo St. Clair, U.S. Navy man, who had come to the Fellowship for a quiet week-end. After breakfast in the dining hall he exhibited a few of his internationally famous collection. Reclining in pensive pose, for instance, was a captivating woodland Pan whistling a haunting tune on his pipes, which Sailor St. Clair carved from wood obtained in the historic Black Forest. A miniature antique chair that played little airs when tipped back was presented to him by the Queen of Belgium. From pathos to humor ranged the yarns St. Clair spun as he told entrancing tales connected with each item of his collection.

St. Clair left the Fellowship one valuable item richer. Miss Mona Rees, one of the Fellowship workers, gave him her treasured miniature Rosierucian Temple, reproduced faithfully from the original by Jack West, a talented and versatile worker at Mt. Ecclesia. According to St. Clair, the temple will make a charming music box. Thus some day a replica of our lovely Temple may be shown in exhibits in the far corners of the world, and will play the Fellowship Closing Hymn, "God Be With You Till We Meet Again."

Rosicrucian News Bureau



• • • • •

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Loyalty is defined as "true to plighted faith or duty." What is the special loyalty to which the Centers and Study Groups of the Rosicrucian Fellowship are pledged? Are they pledged to the development of their own Center as a source of information to solve personal problems of today? Are they pledged to their own spiritual development? Or again, are they pledged to sustain and assist Headquarters?

While these respective loyalties are to a certain extent necessary to the welfare of our movement for the advancement of humanity, we feel that they do not constitute the real, vital pledge which all should faithfully carry out. Surely, the essential loyalty is that of being true to the basic Teachings put out by Max Heindel, and received by him from the Brothers of the Rose Cross. If this is properly understood then both Centers and Study Groups will be able to overcome one of their greatest difficulties and sources of trouble—namely, the introduction to their audiences of other teachings, no matter how good they may be. Our various Centers out in the world, be they chartered or Study Groups, are established for one main purpose, that of giving out the Western

Wisdom Teachings as promulgated by Max Heindel. That is their duty, their allegiance and their loyalty. The substance of this is beautifully expressed in one of Max Heindel's letters based on concentration of effort in one direction, which enables one to attain a high estate of knowledge and consciousness. The following excerpt is taken from this letter:

"Conditions are similar in the higher life. We can only grow by specializing in one direction, and I trust that you, dear friend, are doing that, for if you belong to a circle of another occult order or perhaps to several, you are wasting your time with us and with them, as no Mystery School can initiate the pupil of another school, and belonging to two, you virtually belong to neither. Therefore, be warned to join no religious movement but the Christian Church and give up other occult schools if you aspire to discipleship among the Rosicrucians."

By being loyal to the Western Wisdom Teachings as Centers and Study Groups you are in relation to Headquarters as the branch is to the vine, and you will therefore bear right fruit that is in accord with the basic nature of the vine. Thus through your loyalty you fulfill your correct mission in life by performing your correct duty. When new teachings are introduced today into your organization as a result of this

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—P.O. Box 3.
Detroit, Michigan.—5093 Audubon.
Grass Valley, Calif.—Off Byrens' Drive.
Indianapolis, Ind.—38 N. Pennsylvania St., Room 411.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2404 W. 7th St.
Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)
Minneapolis, Minn.—1605 West Lake St.
New Orleans, La.—429 Carondelet St.
New York City, N. Y.—266 West 73rd St.
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grafting on the vine, variations in your fruit will appear which not being true to type are not acceptable.

Please meditate on these things and we feel sure that you will find the solution to your problems when you remain true, faithful and loyal to that obligation which you have undertaken as either Study Groups or Chartered Centers.

ROCHESTER, NEW YORK.

"Going as strong as ever" is the terse and encouraging comment made by the secretary of this vigorously active and progressive Center in their regular monthly report. Despite distractions of this busy world and the summer heat, the weekly Devotional Service is a popular event, judging from the attendance record. We also note with approval that their Public Speaking Class is increasing in numbers. This is a splendid activity and one which we should like to see all of our Centers and Study Groups adopt.

SYDNEY, AUSTRALIA.

From the secretary of this Australian Center comes this encouraging message: "Happy to report we are still able to keep our little light burning. Though present conditions seem to demand the time and energies of some of our students, we have some very interesting meetings." We note that for the Devotional Service the titles of some of the booklets put out by the Fellowship were used, and the idea seems a good one. Many interesting lectures could be founded upon these Fellowship pamphlets. We shall be glad to receive news in more detail concerning this Center's interesting meetings.

CLEVELAND, OHIO.

The report of this Center, whose meetings are held at 916 Carnegie Hall, 1220 Huron Road, does not specify the attendance at the Philosophy lectures, but the subject of Astrology seems to be

increasingly popular. It has been the experience of some Centers that Astrology attracts many newcomers, and this is of course gratifying, because the study of scientific Astrology cannot help producing a certain increase in spiritual awareness. But astrology is only a part of the Western Wisdom Teachings which the Elder Brothers are desirous of giving to humanity, and as faithful stewards we must use our ingenuity in interesting serious minded people in the larger message of truth in these remarkable Teachings as given to us in *The Rosicrucian Cosmo-Conception*, which Max Heindel designated as our *textbook*.

NEW YORK CITY, NEW YORK.

The attractive monthly programs (mimeographed) of this Center are continual reminders of the spirited initiative all of our Rosicrucian Centers may use. These programs, with the picture of the Rose Cross Emblem in the upper left corner, convey full information of their Center activities—the date, time, place, and titles of their Sunday lectures, and a complete listing of week-day classes. Titles of the lectures sound most illuminating and we are constantly grateful for this faithful and persistent spreading of our beautiful New Age Teachings by all our Centers. The secretary tells us of a new Emblem made by one of the members, and that they will have their Center room redecorated before dedication of the Emblem.

CALGARY, ALBERTA, CANADA.

With the July report from Calgary comes the announcement of the following new officers: Miss K. Lynn, President; Mr. F. DeBoeck, Vice President; Mrs. F. R. Young, Secretary; Mr. D. Cunningham, Librarian; Mrs. J. McDonald, Mr. A. Bond, Executive. Mr. Gamache was retained in office as Treasurer. To each of these officers Headquarters extends its sincere congratulations with the earnest prayer that

Study Groups and Chartered Centers in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah, Box 69.
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
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ARGENTINE

Buenos Aires.—Calle Carabobo 836.
Rosario de Sante Fe.—Calle Santa Fe N. 2450.

AUSTRALIA

Sydney, N. S. W.—2 Cronulla St., Carlton.

BELGIUM

Brussels—74 rue Stevens Delannoy.

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Sao Paulo.—Rua 24 de Maio, 53-1° Audar.
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Santiago.—Calle Dominica 25.
Valparaiso.—Casilla No. 3100.
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Havana.—San Francisco 473, Vibora.

ENGLAND

Liverpool.—71 Upper Huskisson St. Telephone, Heswall, 304.
London.—39 Cleveland Sq., Bayswater W. 2.

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Mérida, Yuc.—Calle 41 No. 496.
Mexico City.—Apdo. No. 1680.

NEW ZEALAND

Auckland.—3 City Rd., Auckland C. 1.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.
Lisbon.—Villa Nova de Gaia, Aven. da Republica No. 1222.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.
Apeldoorn.—Lavendellaan 16.
Arnhem.—Mesdaglaan 18.
Den Haag.—Secretariaat: Sadeestraat 12.
Rotterdam.—Claes de Vrieselaan 51.
Zaandam.—Langestraat 24.
Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Lavalleya No. 1768.

under their leadership the Calgary Center may show abundant increase in all good things.

VANCOUVER, B. C., CANADA.

No comment was made by this secretary concerning special activities, but the report shows a good attendance at the weekly classes, and an especially good attendance at the Sunday Devotional Service.

We wish to assure these friends that we are proud of their constancy and continued effort.

ASTROLOGICAL READINGS

(Continued from page 459)

vitality and energy, and strengthens the constitution.

Saturn is trine to Uranus; this aspect is fortunate for a public career in an official capacity for it gives ambition and determination with ability to concentrate on large problems, exercise authority, plan and systematize; strengthens the intuition and gives an interior insight when new and important steps have to be taken. Saturn in trine aspect to Pluto favors detection of errors, uncovering or exposing of injustice, and tends toward financial prosperity.

A word as to his health. Pluto conjunct Dragon's Head in Cancer has a tendency to an abnormal appetite for unusual foods. His diet should be very simple and he must avoid the rich sweets young people indulge in so freely at this age.

As to his vocation, he has the choice of several. Saturn in Scorpio gives a mechanical turn of mind; Neptune rules aircraft and with Neptune, Sun, Mercury, and Venus in Leo, he could succeed as a foreman or an instructor in building aviation machinery. Neptune in Leo gives considerable ability and success in teaching as there is an intimate understanding of the nature of

others, also the faculty of imparting knowledge to others. Mercury in Leo gives high ideals and intelligence, kindness and sympathy, although somewhat outspoken and blunt, and the Sun in Leo is a born leader.

Four planets in the fiery sign Leo give the ability to handle tools and sharp instruments and favor occupations where iron, metal, etc. are used, as soldier, surgeon, engineer, mechanic, etc. Pluto, Dragon's Head, Saturn, and Uranus in the watery signs draw him to the sea, where he could use his mechanical ability in ship building or engineering.

As the progressed Sun, Moon, and Mercury are in Virgo, the sign of service, he should be preparing himself for some line of work which will serve all humanity.

CHANGE OF TIME IN

Lessons on Overcoming Fear

READY NOVEMBER 1

Last month we announced that the above short Course of lessons would be ready about September 1. We regret that stress of work makes it necessary to postpone the starting date to November 1. The Course is open to all, and is designed to give the student a helpful knowledge of the basic principles of the Rosicrucian Teachings in overcoming fear, worry, and limitations.

The Secret

*The Secret of the Rosy Cross
Is known to those whose earthly loss
Is gain; for Love Divine, sublime,
Doth raise them up beyond all time.*

*Forgiven all, they all forgive
And given all, they all do give;
Made one with their Divinity
The present their Eternity.*

—Bertha N. Oxenius.

HELP WANTED at Mt. Ecclesia

Workers at Mt. Ecclesia, as every where else, one by one are entering either the armed service of our country or defense work. Therefore we are issuing this call to members, and to readers of this magazine who would like to have a part in carrying on the altruistic work of which the Rosicrucian Magazine is the standard bearer.

We should like to receive applications in all departments—if possible from persons not subject to military selection. Mt. Ecclesia is an ideal place to live and work, beautiful surroundings, excellent vegetarian food, congenial fellow workers, opportunity to attend evening classes in our philosophy, astrology, etc. The following is representative of our needs now or in the near future—

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Houseman.

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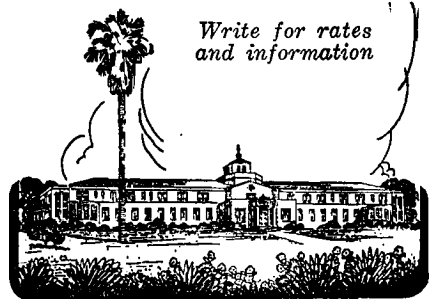
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 Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
 Bellingham, Wash.—W. C. Orrill, 1237 State St.
 Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
 Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
 Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
 Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
 Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
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 Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
 London, N. 14, England.—L. N. Fowler & Co., Ltd. 5 Corri Ave., Southgate.
 Margaret Grant, 35 Granley Gardens, S. W. 7.
 Los Angeles, Calif.—The Church of Light, 620 S. Virgil Ave.
 First Temple & College of Astrology, 733 S. Burlington Ave.
 Philosophical Research Society, 3341 Griffith Park Blvd.
 Florence I. Virden, 4544 Ben Ave., North Hollywood.
 Chas. H. Wolfram, 11514 S. Broadway.
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 The Gateway, 30 East 60th St.
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